

Irrisio Dei panarii Romanensium.

THE
DERISION
OF THE
Breaden GOD

Worshipped in the
ROMISH CHURCH,

Gathered out of
The HOLY SCRIPTURES, the APOCRYPHAL BOOKS, and WRITINGS of the HOLY FATHERS.

To which is added, A
SERMON

Preach'd at the
CATHEDRAL-CHURCH of SARUM, the First
Sunday in ADVENT, 1715.

By DANIEL WHITBY, D. D. and Chantor
of the Cathedral Church of SARUM.

*Ubique dignus Ritus, Officium est. Tert.
contra Valentinianos. cap. 6.*

L O N D O N:
Printed for JOHN CHURCHILL, at the Black-Swan in
Pater-noster-Row, 1716.

21391131.65 *
44.97.16 V



THE CONTENTS.



THE Introduction. §. 1. The Trent-Council teacheth, that the Host, or Sacrament is to be worshipped with Latria, as being truly God. §. 2. And yet this Council doth acknowledge, that by our Lord's Precept, the Communicants are to eat, and some of them to drink that Sacrament. Ibid. Heathens, Jews, Christians, do all pronounce it the Extremity of Folly, to say, or think that any Man can eat or drink his God.

A 2

§. 3.

The Contents.

§. 3. *The Trent-Council also teacheth, that Christ is truly sacrificed by their Priests.* §. 4. *Whereas the ancient Fathers declared it very absurd, for any Man to worship as a God what he did sacrifice, or to sacrifice what he did worship as a God.* §. 5. *The Substance of the Sacrament being Christ truly God, according to the Doctrine of the Roman Church, whatsoever truly is affirmed of it, must also truly be affirmed of our blessed Lord.* §. 6. *Now the Prophets and the Fathers deride the heathen Gods.* 1. *Because they are carried on Mens Shoulders, and because they cannot go, and if they fall, they cannot rise up again.* §. 7. 2. *Because they may be carried captive, and are not able to deliver, or preserve themselves.* §. 8. 3. *Because they needed to be kept under Lock and Key, by Officers appointed for that purpose.* §. 9. 4. *Because in times of War, and Danger, their Priests did hide them, and sometimes bury them in the Earth.* §. 10. 5. *Because they were exposed to the Injuries of Fire, and consumed by it.* §. 11. 6. *Because they were liable to Rust, and Moth, to Corruption, and to the Injuries of the Weather.* §. 12.

The Contents.

§. 12. 7. Because they seemed to be
contemned by those Brutes who dung'd
and gnawed upon them. §. 13. 8. Be-
cause they have no use of their outward
Senses. §. 14. 9. Because they are
made Gods by Consecration, and by the
Will of the Artificer. §. 15. 10. Be-
cause they are imprisoned in their I-
mages, and shut up in obscure Habita-
tions. §. 16. 11. Because they lighted
Candles to them. §. 17. 12. Because
they clothed them in costly Rayments.
§. 18. Lastly, Because they might be
metamorphosed. §. 19. Now all this
truly agrees to the Romish Host, and
is applied to it under every Section.
It is the peculiar Excellency of this
Romish God, that being eaten, he may
be vomited up again, or voided at the
Draught. §. 20. An Expostulation
with the Worshippers of the Host in
Words of Arnobius. §. 21. All that the
Fathers say against the heathen Gods, is
in the Person of an Heathen retorted
on the Adorers of the Host. §. 22.
Hence it is evident, that the Doctrine
of Transubstantiation, or of the Adora-
tion of the Host, as God, was not ac-
knowledged or believed by the anci-
ent Fathers. §. 23. A Confirmation of
this

The Contents.

this Inference, from this Consideration. §. 24. The Heathens could not have been ignorant of this Doctrine or Practice, had it obtained in the first four Centuries.



THE



THE
DERISION
 OF THE
 Breaden **GOD**
 Worshipped in the
Romish **CHURCH.**



THE holy *Prophets* made it their Business to represent those Deities the *Heathens* worshipped, as impotent and lying Vanities, and Things most worthy of Derision and Contempt, but most unworthy to be venerated: And thence conclude, that they who paid their Ho-

mage to them, were Persons void of Understanding and Consideration, and given up to a judicial Blindness.

In compliance with this Practice of the sacred Writers, the *Christian Fathers* in their Apologies, and other Writings of the like nature have used the same Topicks, the more effectually to reclaim the World from *heathenish Idolatry*, smartly deriding the Impotency of the Gods they worshipped, and scoffing at the Folly of that Homage which they paid unto them.

§. 1. If therefore that which the *inspired Prophets* and *primitive Professors* of the *Christian Faith* did so unanimously produce (in plain Derision of the *heathen Deities*, and whereby they endeavoured to demonstrate, that they could not be truly Gods) doth equally concern that *Host* which the *Church of Rome* and the *Trent Council* has declared to be the *Christian's* God, and which! on that Presumption, they require all *Christians* to worship with *Latria*, or with the Worship which peculiarly belongeth to the God of Heaven; as by applying what the holy *Prophets* and *primitive Christians* have alledged against the Worship of the *heathen Deities* unto the *Host*, will be extremely evident; it follows undeniably, that they who are not yet seduced to pay
this

this Worship to the *Host*, must have sufficient Reason to abstain from it, and also that they who have already been induced to pay this Homage to it, must have as powerful Motives to reclaim them from so great a Folly, as either *Jew* or *Gentile* had to renounce the Worship of their *Heathen* Idols.

And now to make this matter evident beyond all reasonable Contradiction, I shall proceed to draw the Parallel betwixt the Adoration of the *Romish Host* and the *Heathen Deities*, so much derided by the *Jewish* Prophets, and the *Christian* Doctors.

“ And this I shall attempt, as saith
 “ ^a *Arnobius* in a Case like this, not that
 “ I take delight in thus exposing of the
 “ *Romish* Mysteries, or representing of
 “ their Faith as ridiculous; but that the
 “ *Romanists* themselves may plainly see
 “ what Injury they cast upon their *Bon*
 “ *Dieu*, of whom they are the *Worship-*
 “ *pers, Keepers, and Avengers.*

^a Non quo nobis dulce sit tam fœdis inequitare mysteriis, sed ut ipsis vobis promptum etiam atque etiam fiat quid in eos congeratis injuriæ, quorum profitemini vos esse custodes, vindices, veneratores. lib. 5. edit. Lugd. Bat. 1651. p. 170.

§. 2. Therefore the ^b*Trent Council* teacheth, that *it is not to be doubted in the least, but that all faithful Christians should exhibit the Worship of Latria to the holy Sacrament*; that is, the consecrated Wafer ought to be adored by all *Christians* with that *Worship* which is due to God alone, and they pronounce *Anathema* against all Persons who shall assert the contrary.

2. The Reasons of this Determination, they assign in the ensuing Words, *for we believe the same God is present in the Host, of whom the Father said, Let all the Angels of God worship him, and whom the Wisemen of the East, and the Apostles worshipped.* And therefore the first *Canon* of the thirteenth Session of that *Council* declareth, that ^d*if any Person saith, that in the Sacrament of the holy*

^b Nullus itaque dubitandi locus relinquitur quin omnes Christi fideles, pro more in catholica ecclesia semper recepto, *Latria* cultum, qui vero debetur Deo, huic sanctissimo sacramento in veneratione exhibeant, neque enim ideo minus adorandum est, quod fuerit à Christo, ut sumatur, institutum. Sess. 13. cap. 510.

^c Nam illum eundem Deum presentem in eo credimus adesse, quem Pater æternus introducens in orbem terrarum dicit, *ex adorent eum omnes Angeli Dei.* Ibid.

^d Si quis negaverit in sanctissimæ Eucharistiæ Sacramento contineri verè, realiter, & substantialiter corpus & sanguinem unà cum animâ, & divinitate Domini nostri Jesu Christi, ac proinde totum Christum, *Anathema* sit.

Eucharist, Christ's Body and his Blood, together with his Soul and his Divinity, and so whole Christ is not substantially contained, let him be accursed.

And accordingly in the ^c*Rythm* of St. Thomas to the holy *Eucharist*, they speak thus, *Deum meum te confiteor, I confess thee to be my God.* Their Tener therefore plainly is this, That the consecrated Wafer is God united to the Man *Christ Jesus*, latent under the Species of Bread.

3. Hence it follows, that seeing they do eat this consecrated Wafer, which is as truly God and Man as *Christ* now glorified is, they do professedly *eat the God they worship*; and that you may not doubt of this, the *Council* doth immediately subjoin these Words to the fore-mentioned Determination touching the Worship due unto the Host: *The Sacrament is not less to be ador'd, because, according to the Institution of it, it is to be eaten.*

4. Hence it doth also follow, that seeing they do drink what is contained in the consecrated Chalice, and that, according to their Doctrine, is whole *Christ*, God and Man, contained under the Species of Wine: I say, hence it doth follow

that *they drink their God*. This is the Doctrine of the Church of *Rome*, most faithfully represented to you from their authentick Records, and if it only did assert that *Christians* stood obliged to be *Cannibals*, to eat Man's Flesh, and drink down human Blood, even this Assertion would contain what is repugnant to the Nature of Man, what hath been constantly esteem'd by the sober *Heathens* a barbarous and inhuman thing; and lastly, that which by the *ancient Fathers* was disclaimed and rejected with the greatest Indignation, when it was falsely objected to them by the Heathens, saying with ^f*Justin*, *We Christians do not οὐκ ἀνθρώπων σαρκῶν βορᾶς*, the eating human Flesh, it falsely is reported of us. It is, saith ^g*Theophilus*, the most wicked and inhuman of all Crimes objected to us, *σαρκῶν ἀνθρώπων ἡμᾶς ἐφάντεσθαι*, that we eat human Flesh; we cannot be guilty of a thing so vile. Amongst us, ^h*ἐν ἡμῖν ἀνθρωποφασία*, there is no eating Mens Flesh, saith ⁱ*Tatian*, you are false Witnesses who thus accuse us. No Man, saith ⁱ*Athanasioras*, who is not mad, can charge us with this thing, *καὶ γὰρ ἐστὶ πάσα αἰὶς χρὴσθαι ἀνθρώπων κρέασι*, for we may not eat hu-

^f Ap. 1. p. 50. 2. p. 70. ^g Ad Autol. 1. 3. p. 119.
126. ^h Pag. 162. ⁱ Legat. p. 38.

man Flesh. It is the Calumny of Devils, saith ^kMinucius. You may be ashamed to object it to us, so ^lTertullian. Whereas had they received this as an Article of Faith, that they did daily eat the Flesh of the Man Christ, and thought his Institution obliged them so to do, with what Sincerity could they, without all limitation or distinction, not only have denyed, but even detested the doing so.

Let it then be considered, whether that ought to be received as an Article of Faith, owned by all *Christians* which made all the Apologists for, and first Defenders of that Faith, Deniers of matter of Fact, and induced them to represent that as a false Report, an infamous thing, and a Calumny of the Devil, which was the plain and evident Result of their own Faith, and of the Words of their great Master, as they are now interpreted by the Church of *Rome*.

§. 3. But then if we conceive the Person who is thus devoured to be also God, and therefore look upon this Action as *θεοφαγία, the eating of our God* and Maker, it is so full of Horror, Scandal, and Amazement, that nothing can be more prodigious, or more blasphemously pro-

^k Pag. 32.

^l Apol. c. 9.

phane; *Heathens, Jews, Mahometans, Christians* have with one Voice declared, that it is a Demonstration of the *Extremity of Madness and Stupidity, for any Man to worship what he eats, or eat what he doth worship*: (i. e.) to worship as the Church of *Rome* commands all Men to worship under the highest Penalties, and therefore it is plain Phrensie, to imagine the Determination of the *Trent Council*, and the Doctrine of the Church of *Rome* to be agreeable to Truth.

^m *When we call Wine Bacchus, saith Cicero, and our Fruits Ceres, we use the common Mode of speaking; but do you think any of us so mad as to imagin that which he eats to be his God? The Egyptians, saith ⁿ Origen, think a Brute-Creature may be God, and therefore they will rather die than eat of its Flesh.*

Averroes was a learned Heathen, who flourished about the 11th or 12th Century, when this portentous Doctrine first obtained in the Christian World, which he could not forbear to brand in this sort; *I have enquired into all Religions, and*

^m Cum fruges Cererem, vinum Liberum dicimus, genere nos quidem sermonis utimur usitato, sed equum tam amentem esse putas, qui illud, quo vescatur, credat Deum esse? De Nat. Deor. l. 3. p. 28.

ⁿ Μέχρη θανάτου σφαζόνται ἀπὸ τῆς δὲ τῆς ζωῆς κρείων γούνατος, l. 1. contr. Cels. p. 40.

have found none more foolish than the Christians, because that very God they worship, they with their Mouths devour; and thus he concludes, °because the Christians eat what they worship, let my Soul go to the Philosophers. And ^p Bellarmine himself confesseth that this, amongst the Infidels, was always judged to be *stultissimum paradoxum*, a most foolish Paradox, as from the Words, saith he, of *Averroes* doth appear. Hence as the highest Calumny which the *Mahometans* can cast upon us, we are by them reproached, as *Θεοφάγοι*, the *Devourers of our God*. And ^q Monsieur la Boulay informs us, that being angry with him, they amongst other Names of Infamy, did call him Infidel, and *Mange Dieu*, (i. e.) an Eater of his God. Nay, they affirm, that by thus eating of his Flesh, the Christians used him worse than did the *Jews* that crucified him, ^rbecause, say they, *it is more salvage to eat his Flesh, and drink his Blood, than only to procure his Death*. The Prophet *Jeremiah* in his ^sEpistle to the captive *Jews*,

° Quandoquidem Christiani id comedunt quod adorant, sit anima mea cum Philosophis. Metaph. 12.

^p Lib. 2. de Eucharistia, cap. 12. §. 1.

^q Voyage, part 1. cap. 10. p. 21.

^r Achmed Ben. Edris apud Hollinger Hist. Eccles. §. 16. part 2. p. 160.

^s Baruch VI. 72.

informs them, that what the *Babylonians* worshipped, should afterwards be eaten, and by this, saith he, you may know they are no Gods: Why therefore should not the same Argument suffice to shew the Vanity of the supposed Godhead of the *Host*? If (as it follows there) these Gods which shall be eaten, be a *Reproach unto the Countrey* where they are adored. Some of the *ancient Fathers* do represent this as the Extremity of Folly, that Men should worship that which other Nations eat. If it be pious for all to worship God, saith *Origen*, according to the Custom of their Countrey, as *Celsus* pleads then must some worship that which by other Nations is destroyed or eaten, and consumed at Meals; for some esteem it pious to worship a Crocodile, and to devour that which is adored by others: Some count it Piety to adore a Calf, and others to deifie a Goat; And would not these things introduce a great Confusion into the Laws of Justice, Piety, and Religion? This *Athanasius* reckons as an Instance of the abominable and the repug-

¹ Ὅσιον γὰρ ὡσαύτ' τοῖς δὲ μὴ σέβειν καρκώδειλον, καὶ ἐσθίειν τῶν παρ' ἄλλοις προσκυνημένων. contr. Cels. l. 5. p. 249.

^v Ὁ παρ' ἄλλοις ἀναγινώσκων ἰχθὺς ἐστὶ ἐν ἄλλῳ ἀλίσκεται τροφῇ. Orat. ad Gentes, p. 25. Λίβους πρόβατον θίδον ἔχουσι καὶ τὰ το πολλοῖς παρ' ἑτέρων εἰς θυσίαν σφάζονται. p. 26.

nant Worship of the Egyptians, that the same Fish, which some of them did consecrate as a God, was made the Food of others: The Egyptians (saith he) do adore a Calf, the Lybians worship Sheep, both which in other Nations are sacrificed and fed upon: This (saith he) is a certain Indication of the Folly of the heathen Worship. Can we then possibly conceive these very Christians did daily worship as their God, what they themselves, and others who participated with them, did continually eat? Moreover, some of the Fathers do represent this as the most evident Conviction of the Folly of the heathen Worship and Religion, that they devoured what they themselves adored: Do you not worship, and also feed upon an Ox, which you call Apis, saith *Minutius? And is not this as great a Folly as the Worship of an Asses Head, which, without Shew of Reason, you object against us Christians? They (saith Theodoret) who changed the Image of the incorruptible God into the Likeness of Birds, and Beasts, and creeping Things, should have considered, that some of those Beasts were eaten by them; and should not they, by parity of Reason, who ad-

* Nonne & Apim Bovem cum Ægyptiis & adoratis, & pascitis. Minutius, p. 32.

ore the *Host* as their Creator, and their Incorruptible God, consider that this *Host* is eaten by them? *But they*, saith he, *through the Extremity of Madness and Stupidity, did Deifie the Images of that God which themselves have eaten*; and if the *Host* which they themselves confess to be truly styled the Image of our Lord, be Worshipped as a God, and eaten by them, must not the *Romanists* be truly charged with like Stupidity and Madness?

Some of the *Fathers* do expressly say, that 'tis the extremity of Madness to worship what we eat; and that God by the prohibition of unclean Beasts, and by permitting his own People to eat the clean, designed to preserve them from the Irrational Folly of the *Heathens*, who Worshipped Birds and Beasts, &c. *God*, saith *Theodore*t, seeing that Men would fall into such extremity of Madness as to worship Beasts as Gods, the better to restrain that Wickedness, permitted that they should be eaten; which in the Judgment of *Theodore*t, was the most natural Preservative against this mad Idolatry;

ὅτι ἐξ ἀπολλυμένων καὶ παραπληγίων ἵχθυσιν. Com. in Rom. 1. 23.

because, saith he, ^z it is the highest folly or stupidity to worship what is eaten; God therefore doth pronounce some living Creatures clean, and some unclean, that abhorring the unclean they might not deifie them. Again he adds, That God pronouncing some Beasts unclean, and others clean, persuades us not to think that any of them could be Gods; ^a for how can any Man of Sense think that to be a God, which he abominates as unclean, or which is offered to the true God, and eaten by himself. He farther saith, ^b That God enjoined the Jews to eat those Creatures which the Egyptians worshipped as Gods, that they might be induced to despise what they did eat. For knowing that they were superstitious, and yet were lovers of their Guts, he cures one Disease by another, and to their Superstition he doth oppose their Appetites; for causing them to abstain from Swines Flesh as unclean, which was the only Flesh the Egyptians fed upon, and, by his Law, permitting them to eat of other Creatures, as being clean: he con-

^z Ἀεὶ καὶ τῆς γὰρ ἐχάτης τὸ ἐθιόμενον προσκυνεῖν. In Genes. qu. 35.

^a Ἡ τὸ ἀκάθαρτον ὀνομάσκει θεῖον, ἢ τὸ τῷ ἀλλοθιῳ θεῷ προσφερόμενον, καὶ παρ' ἑαυτοῦ ἐθιόμενον. Qu. xi. in Levit. p. 124.

^b Serm. 7. ad Græcos. Ed. Sylburg, p. 105.

strained them through lusting after Flesh, to eat of the supposed Egyptian Gods: The Author of the Questions and Answers to the Orthodox speaks to the same effect, viz. That because in Egypt all Beasts were deified, excepting Swine, God therefore calls some of them unclean; and did permit them to sacrifice clean Beasts, forbidding them to eat of the unclean; ^c by both these things, shewing they were unworthy of the Name, and Honour of the Deity, both because they were sacrificed, and eaten, and because they were called unclean. Sith then the Roman Host is sacrificed, and eaten, it must, by parity of Reason, be unworthy of the Name, and Worship of a Deity. If God, by permitting of his People to eat clean Beasts, demonstrateth to them that they could not be Gods, he, by commanding all Christians to eat the Host, must have demonstrated to them it is no God. If it be the extremity of Madness to worship what is eaten by us, and if no Man of Wisdom can conceive that to be God, the Romanists must then be Persons void of Sense, and guilty of extremity of Madness. Since then the Antient Fa-

^c Δεικνύων αὐτὰ ἀνάξια ὄντα τὸ θεῶν προσωνομασίας τε καὶ τιμῆς, καὶ ἀλλὰ τῷ θύειν αὐτά, καὶ ἐσθίειν αὐτά. Resp. qu. 35. p. 412. 413.

thers did pass as deep a Censure on this God-eating, as did the wiser Heathens, Turks and Jews, it must be certain that this new Article of the Romish Faith, that the same Jesus whom they daily worship, is also to be eaten, by all faithful Christians, was utterly unknown in their Days: And that the Trent Council must be guilty of a notorious Falshood, in saying that this was done by them suitably to the Custom always received in the Catholick Church.

S. 4. Again, the same ^d Trent Council teacheth that *Christ hath instituted that he himself should still be sacrificed in the Church; or offered by the Priest under the Signs of Bread and Wine: He therefore, being God and Man, must have instituted the Oblation of God-man to be continued in his Church.*

2. They teach, that the ^e Oblation which Christ once made upon the Cross, and which the Priest doth daily make upon the Altar, is one and the same Oblation: And so the same God-man is of-

^d Corpus & sanguinem suum sub speciebus panis & vini, Deo Patri obtulit, ac sub earundem rerum symbolis, Apostolis, quos tunc novi Testamenti sacerdotes constituēbat, ut sumerent, tradidit, & eisdem, eorumq; in sacerdotio successoribus, ut offerrent, præcepit per hæc verba, hoc facite. Sess. 22. cap. 1.

^e Una enim eademq; est Hostia. Ibid. cap. 2.

ferred by the *Priest*. They also do expressly teach, that what they offer ^f *is to be worshipped with Latria, the worship proper to the God of Heaven.*

§. 5. Now to the *Antient Fathers* nothing did seem more brutish and absurd than to esteem, and worship as a God, what Man did Sacrifice.

For ^g *Justin Martyr* urgeth this as a Reproach to their Gods, and as a Reason why Christians should by no means worship them, *That the same Things by some were deemed Gods, by others Beasts, and by others Sacrifices. Why are you sacrilegious against your Gods, saith* ^h *Tatian, for you sacrifice a Sheep, and yet you worship it : You have a Bull in the Heavens, and you sacrifice the likeness of him. The Greeks being ignorant of God, saith* ⁱ *Clemens, not knowing him with that perfect knowledge which the Christians have, they worship those things which God hath given them for Meat, the Fowls of the Air, the Fishes of the Sea,*

^f Si quis dixerit in sancto Eucharistiæ Sacramento Christum unigenitum Dei filium non esse cultu Latriæ etiam externo adorandum, Anathema sit.

^g Τα αὐτὰ παρ' οἷς μὴ θεοὶ, παρ' οἷς δὲ θηρία, παρ' οἷς δὲ ἱερεῖα νομομισμένα ἔσιν. Apol. 2. p. 69.

^h Θύεις πρόβατον, τὸ δ' αὐτὸ προσκυνεῖς. p. 140.

ⁱ Σίβωνται καὶ ἃ δίδωκεν εἰς βρώσιν ὁ θεός, καὶ τὰ ἴδια βρώματ' ἐσθίουσιν, δύνανται δύνασθαι. Strom. 6. p. 635.

the Beasts of the Field, and they sacrifice their own Food: And must not then the Romanist be also ignorant of the true Christian knowledge of God, who doth both Sacrifice and Worship what God hath given them to eat? You do object against us Christians, saith^k Minutius, the worship of an Asses Head: Who is so foolish as to worship it, unless it be your selves, who do both Sacrifice and Worship the Heads of Oxen, and of Rams? That the Egyptians did not conceive their Oxen to be Gods is very manifest, saith^l Eusebius, because they in the Worship of the Gods did often Sacrifice them. This is a certain indication, saith^m Athanasius, of the Folly and Atheism of the Heathen Worship, and an assurance that it cannot long subsist, that what one Nation doth esteem a God, another Sacrificeth, and what one Nation Sacrificeth, another Worshippeth as a God; for though they do not Sacrifice those very numerical Calves, and

^k Boum capita, & capita vervecum & immolatis, & colitis. Minutius, p. 32.

^l Δηλοῖ τὸ πολλαχῶς βῆς ἀναχθέντας θεοῖς ἐν ταῖς ἰσομνηταῖς καὶ ταῖς πρὸς τὰς θεὰς θρησκείαις, βαθυτείν. Præp. Ev. l. 3. cap. 12. p. 117.

^m Καὶ γὰρ οἱ παρ' ἄλλοις νομιζόμενοι θεοὶ ἢ παρ' ἄλλοις λεγομένων θεῶν γίνονται θυτοὶ καὶ σπονδαί, καὶ ἄλλαν αἱ θυτοὶ, ἄλλαν ἑμπληρὶν ἴσι θεοὶ. Orat. Contr. Gentes, p. 26.

Sheep which they have Consecrated as Gods, yet since they Sacrifice the like in kind, they seem to Sacrifice the same. The Indians worship Wine under the Name of Bacchus, whilst others Sacrifice it to their Gods; the Egyptians do adore a Calf, the Lybians worship Sheep, both which in other Nations are sacrificed and fed upon. There is scarce a God in Egypt who is not sacrificed to Deities of other Countries, so that they well deserve to be the Laughing-stock of other Nations, because they worship as a God not only what other Nations, but what themselves, do offer as a Propitiatory Sacrifice. ⁿ God shews clean Beasts to be unworthy of the Name and Honour of a Deity, because that they are sacrificed, saith Pseudo-Justin. Lastly, Theodoret declares that God did therefore cause the Jews to sacrifice those Beasts which they before had worshipped in Egypt, ^o that by so doing they might learn not to esteem as Gods those things which they were wont to sacrifice, and offer to him; this Remedy, saith he, their wise Physician did prescribe for their Egyptian Malady. From all which

ⁿ Resp. ad qu. 35. vide supra.

^o "ἵνα τὰ θύειν μάθωσι καὶ θεοὺς νομίζεν τὰ ὡς ἰερεῖα θυόμενα. Adv. Græcos Serm. 7. Ed. Syb. p. 105.

Passages it is extremely evident, that to esteem or worship that as God which we do sacrifice, is in the judgment of the *antient Christians*, to be sacrilegious against God; and ignorant of the true knowledge of God; 'tis to be guilty of no less than Folly and Atheism; 'tis as absurd as the worship of an Asses Head; 'tis that which renders Men a Laughing-stock to all their Neighbours; and therefore 'tis manifest that *Roman Catholicks*, the greatest part of whose Devotion consists in this *Mass-Service*, this *Sacrificing of that God they Worship*, must, in the Judgment of these Fathers, be liable to all those imputations. And seeing the *Fathers* do declare that God by permitting, and by commanding them to sacrifice clean Beasts, designed to convince them that they were unworthy the Name and Worship of the Deity, and to instruct them not to esteem that as a God which they were wont to sacrifice to God: The *Romanists* by commanding Men to eat, and, as they also do imagine, to sacrifice the *Host*, must be supposed to instruct and to convince them, it is unworthy of the Name, and Worship of the Deity. As therefore ^P *Anaxandrides* said to the

^P Βῆν προσκυνῶν, ἐγὼ δὲ θύω τοῖς θεοῖς. Apud Athenæum. l. 7. p. 299.

Egyptians, “ I can have no Agreement
 “ with you, because of the great diffe-
 “ rence there is betwixt our Customs and
 “ those which do obtain among you;
 “ for whereas you do Worship Oxen, I
 “ Sacrifice them to the Gods: An Eel is
 “ by you honoured as a great God, by
 “ me 'tis eaten as delicious Meat.” So
 may we say unto the *Romanists*, we can
 have no Communion with you, because
 you worship that as a great God, which
 we do eat; and what you sacrifice (at
 least in your Imagination) we think most
 unworthy to be worshipped, and there-
 fore 'twill be ever far from us to sacrifice
 it. 'Twas an Abomination to the *Egyptians*
 to eat Bread with the *Hebrews*,
 because the *Hebrews* did eat those Cattel
 which the *Egyptians* worshipped, saith
 the *Chaldee Paraphrase*; and *Moses* would
 depart from *Egypt* before he sacrificed
 to his God, lest he should sacrifice to
 the Lord the Abominations of the *Egyptians*
 before their Eyes, (read §. 26.) i. e.
 the Beasts which the *Egyptians* wor-
 shipped, and therefore did abhor to kill,
 or to see killed for Sacrifice. We there-
 fore, who also do abhor, as all the *anti-*
ent Fathers did, to see that sacrificed,

1 Vide Ainsworth in Gen. 43. 32.

and eaten, which we adore as God, cannot eat of this sacred Bread with those of *Rome*, but must first fly from *Babylon*, as it is prophesied the *Church* should do, before we do commemorate that Sacrifice which they repeat.

§. 6. The Substance of the Sacrament being *Christ* truly God and Man, according to the Doctrine of the *Roman* Church, whatsoever truly is affirmed of, or doth belong unto the Substance of the Sacrament, must also be truly affirmed of our Blessed Lord. Now if we do compare those things, which are delivered in their *Liturgy* and most *Authentick Records* touching the *Host*, with what the Light of Nature teacheth, and what the *Scriptures* and the *Holy Fathers* have delivered in Derision of the *Heathen* Gods, we shall soon find that what the *Scriptures* and the *Holy Fathers* have offered, to expose the *Heathen* Gods to the Contempt and Indignation of their foolish Votaries, doth more emphatically expose that *Host*, which by the *Papists* is worshipped as a true God, to the derision of Mankind. “ And truly, as *Arnobius* saith in a like Case,

“ Si contemptor aliquis numinum, & sacrilegi peccatoris immanitate furiosus, intendisset animum maledicere Diis vestris, (*Christo Romanensium*) auderet in eos quicquam gravius dicere? l. 5. p. 160.

“ and on like Grounds, so say I here ; had
 “ the most malicious *Jew*, or the vilest
 “ *Infidel*, designed to put Affronts upon
 “ our blessed Lord, I know not by what
 “ Method they could have done it more
 “ effectually” ; since the Disguises which
 the *Romanists* have put upon him, do
 certainly expose him almost to all the
 Scoffs which have, or can be cast upon
 the worst of *Idols* : Nor did the *Jews* or
Hered load him with half the Ignominy,
 which is now cast upon him by the Do-
 ctine, and Worship of the *Roman Church*.

§. 7. And to begin with those Considerations which the Prophet *Esay* doth suggest. To preserve the Captive *Jews* from paying Homage to *Bel*, and other *Babylonish* Idols, he informs them, that *the Priests bear them on their Shoulders, they carry them and set them in their places ; and where they are thus placed, they stand, and remove not from it. Remember this, saith he, and shew yourselves Men.* Chap. 46. 7, 8. *They must needs be born because they cannot go.* saith *Jeremy*, *be not afraid of them* Baruc. 6. 3, 4. In his Epistle to the Captive *Jews*, the first thing he informs them of is this: *That when they come to Babylon they shall see their Gods of Silver Gold, Wood, born upon Shoulders, which*

the Nations fear; beware therefore, saith he, that you be not afraid of them, when you see the Multitude behind them, and before them worshipping them. And verse 26, 27. They are born, saith he, upon Shoulders, whereby [N. B.] they do declare to Men that they are nothing worth. They also that serve them are ashamed, for if they fall to the Ground at any time, they cannot rise up again of themselves.

The Author of the Book of Wisdom saith, That the Artificer, when he hath made his Idol, sets it in a Wall, and makes it fast with Iron; for he provideth for it that it might not fall, knowing that it was unable to help itself. On this account, saith he, they are more to be blamed, than they who worship the Lights of Heaven, who yet are not to be excused or pardoned. Wisd. 13. 16. The Heathen Gods, saith ^f Athanasius, have no power to stand or sit, but must remain in the same posture which the Artificer hath given them, and therefore do afford no Argument, or Character of their Divinity. What pardon can they hope for who place their Con-

^f Θεῶν ὅς γινώσκοντα μηδὲν παρέχοντες, &c. Orat. adv. Gentes. p. 16, 17.

fidence ἐν ἀκινήτοις, in things unmoveable, and worship them for the true God? saith the same Father. They cannot stand being not fastned with Pins, and if they be not born of others, neither can they go; so ^t Theodoret. They are so rude and stupid, saith St. Cyril, that they carry up and down their Gods upon their Shoulders; they see they are unable to move, and are carried whither the bearer pleaseth, and yet they pray unto them; whereas, saith he, " what help canst thou expect from them, whom thou perceivest to be void of Sense and Motion? But thou art as senseless as they, and fallen into the most extreme stupidity. And to the like effect speak almost all the Fathers, who write in Confutation of the Heathen Deities.

And yet these things do perfectly agree as well unto the *Roman Catholics bon Dieu*, as to those *Idols* which the *Heathens* worshipped; for the ^x *Trent*

^t Serm. 10. ad Græcos. p. 144.

^u Ἐι δὲ ἀκινήτους τε οὐκ ἐκ ἀκινήτους ὄντας ὁρᾷς, τίς τίνα παρ' αὐτῶν ἐνδέχεται ὀνηρῆν; In Isa. E. 4. p. 629, 630.

^x Declarat præterea sancta Synodus, piè & religiose admodum in Dei Ecclesiam inductum fuisse hunc morem, ut singulis annis, peculiari quodam & festo die, præcellsum hoc & venerabile Sacramentum singulari veneratione & solemnitate celebraretur, utq; in processione reverenter & honorificè illud per vias & loca publica circumferretur. Sess. 13. cap. 5.

Council hath determined that upon *Corpus Christi* Day, this *Host* (i. e.) the *Roman* God, should be carried in *Procession* through publick ways and places, at which times he is born upon their Shoulders, or their Arms, and he must needs be born, because he cannot go; and when they come into their *tabernacula quietis*, where their God must rest, he standeth in the place, in which they set him, and is not able to remove from thence. They also have determined, ^y Chapter the 6th of the same Session, that this God must be *carried to sick People*, and knowing that he is unable to help himself, they have provided, as did the *Heathen* for their *Idols*, that he might not fall, nor be shaken out of the *Pyxis* wherein he is kept, saith the ^z *Roman Ritual*. Moreover this God falls often to the Ground, witness the Canon of the Mass which doth enjoin, ^a *That if the Consecrated Host doth fall to the Ground, the place on which he falleth*

^y Porro deferri ipsam sacram Eucharistiam ad infirmos, & hunc usum in Ecclesiis diligenter conservari, cum summa æquitate et ratione conjunctum est; quare sancta hæc Synodus retinendum omnino salutarem hunc & necessarium morem statuit. Ibid. cap. 6.

^z Ut neq; decidere, neq; e pyxide excuti Sacramentum queat. Rit. Rom. Ed. Antwerp. A. 1617. p. 72.

^a Si hostia ceciderit,—locus ubi cecidit mundetur, & aliquantulum abradatur. Canon de defect. Missæ.

shall

shall be washed, and somewhat scraped: Witness the reason assigned by the ^b *Roman Catechism*, why the People are sacrilegiously deprived of the Cup, *viz. lest the Blood should be spilt on the Ground:* Witness those other *Canons* which command the *Priest*, ^c when any of the Blood doth fall to the Ground, *with reverence to lick it up.* And when this God is fallen, it is certain that he cannot rise again without their help. Witness the Words of the same Canon commanding, when *the Host is fallen, that the Priest with reverence should take it up.* And may not we then say unto the *Romanists*, as doth the *Prophet Esay*, *Remember this, and shew yourselves Men, bring it again to mind, O ye Transgressors?* May we not hence conclude, according to the *Prophet Jeremy*, that the *Roman Host*, as to its supposed Deity, *is nothing worth?* And when we see the Multitude behind it, and before it worshipping, have we not reason to obey the *Prophet's* Counsel, and to beware of being like them? Have not all they who

^b *Primum maximè cavendum erat ne sanguis Domini in terram funderetur. Catech. Rom. part. 2.*

^c *Si per negligentiam aliquid sanguinis ceciderit, lingua lambatur. Si super lapidem ceciderit Altaris, forbeat sacerdos stillam.—Si Hostia consecrata, vel aliqua ejus particula dilabatur in terram, reverenter accipiat. Canon de defect. Missæ.*

serve it, the same Cause to be ashamed, as had the Worshippers of *Heathen* Idols? Are not they equally blame-worthy, inexcusable, unpardonable, who worship that of which all these particulars as truly are affirmed, as ever they were spoken of the *Heathen* Gods? May we not say with *Cyril*, that they are rude and foolish, as senseless as their *Host*, and guilty of extreme stupidity!

§. 8. This *Prophet* *Isaiah* laughs at *Bel* and *Nebo*, the *Babylonish* Idols, because they might be carried Captive and were not able to deliver, or preserve themselves. *Bel*, saith he, boweth down, *Nebo* stoopeth, their Idols were upon their Beasts, and upon the Cattel, they could not deliver the burthen, but themselves are gone into Captivity. Cap. 46.

1, 2. The *Prophet* *Jeremy* is very copious on this subject, deriding thus the *Heathen* Deities: He hath in his Right Hand a Dagger and an Ax, but cannot deliver himself from War and Thieves, whereby they are known not to be Gods, therefore fear them not. Bar. vi. 15, 16. And again Verse 56, 57. Moreover they cannot withstand any King, or Enemy, nor are they able to escape from Thieves and Robbers. ^d To adore what thou hast

^d Nam adorare quæ manu ceperis, sacrilegium est consecrare, non numina. Minutius. p. 27.

taken, saith *Minutius*, is not to Consecrate a Deity, but thine own Sacrilege. They could not possibly be Gods the Romans worshipped, saith ^e *Tertullian*, because the Romans first took them captive, and then worshipped them, so that their Sacrileges were equal to their Trophies; their Triumphs over the Gods they Worshipped were as many as over the Nations they had Conquered. Shall not I look on this as a Conviction of the Impotency of their Idols, saith ^f *St. Clemens*, that Thieves, and Enemies can take and spoil them? What Madness is it, saith ^g *Lactantius*, to fear that, of which thou fearest that it may be stoln! And ^h *Chrysostom*, upon occasion of that Speech of Laban's unto Jacob, Why hast thou stoln away my Gods? Cries out, O hyperbole of Madness! Are thy Gods such as can be stoln? Art thou not ashamed to say, why hast thou stoln away my Gods? Are thy Gods such, O Laban, as being about to be stoln, are not able

^e Tot igitur sacrilegia Romanorum, quot trophæa. Apol. c. 25.

^f Protrept. p. 34, 35.

^g Quæ igitur insania est ea timere, pro quibus furti timeantur? l. 2. p. 154.

^h Ὁ ἀνολίος ὑπερβολή. Tom. 1. in Genes. p. 447.

to defend themselves? ⁱ Celsus makes this Objection against the Deity of Christ, that they cannot esteem him a God, who by the Jews was apprehended, and who, tho' he fled, was taken, and carried bound to the High-Priest; for 'tis, saith he, unworthy of a God to fly, or be led bound, or captive. And Christ himself would neither fly, when once his Hour was come, nor yet be taken, till he had given sufficient demonstration that it was in his Power, not only to escape from, but also to strike dead, that Band of Men which came against him. Whence doth the weakness of these fictitious Gods appear, saith ^k Cyril? In this, saith the Prophet, that they cannot escape from War, but are themselves made Captive; whereas, had they been Gods, 'twas fit they should have both preserved their Votaries, and shewed themselves superior to their Enemies. Now that the Host, or God of the Roman Catholicks, hath oft been stoln, or sacrilegiously taken from the Altar, the Romanists do not deny: They have had late Experience of it, and have severely punished

ⁱ Τὸν Θεὸν οἷον ὅτε φεύγει ἐνῆν, ὅτε δεινὸν ἀπάγεσθαι.
Apud Orig. l. 2. p. 62.

^k Ὅτι ἡ δυνάμις αὐτοῦ διασωθῆναι ἀπὸ πολέμου. Com. in
Isa. l. 4. p. 627.

the Offenders in that kind, and ¹ *Geraldinus* complains to *Charles* the 5th, and to *Aegidius* the *Cardinal* much like another *Laban*, *That the Sacrament, the Body of his God could not be safe from Thieves, Soothsayers, Magicians, Wizards, or from the fire of the Wicked.* That they conceive their God in danger to be stoln, or carried Captive, is evident, because they have a *Rubrick* which commands the *Priest*, ^m *if he fears the incursion of Enemies, to make haste to eat him up, and to secure him in his Belly from the danger imminent; and a Decree made by* ⁿ *Pope Innocent, That it be well kept that no rash Hands approach it: That he already hath been triumphed over by the Infidels as well as other Roman Gods, and was not able to withstand the Enemy, is clear from the known History of Lewis the 9th, who being beaten, and in great distress, even when his God was with him, gave him in Pawn to the* ^o *Egyptian Sultan, who still by way of Triumph in his Escutcheon*

¹ Epist. ad Carolum Quintum.

^m Si timeatur incursus hostium, sacerdos accelerare poterit sumptionem Sacramenti; omisiss omnibus aliis. De defect. Missæ. cap. 10.

ⁿ Decretal. l. 3. Tit. 44. c. 1.

^o Apud Jovium.

bears the likeness of a *Pix* and *Waser*. Seeing then these things have frequently befallen the *Host*, and when they did, the *Host* did nothing to defend, and help it self, may we not put the Question to the *Romanists*, as doth ^P *Arnobius* to the *Heathens*? Where was their God, was he asleep, was he snorting, or as perfidious Persons use to do, did he fly to the Enemies Camp? May we not say, as doth the Prophet *Jeremy*, why do you not perceive that is no God which cannot save itself from War and Thieves? May we not speak unto them in the expressions of *Lactantius*? What Madnes is it to fear that, of which thou fearest it may be stolln? May we not cry out with *Chrysostom*, O Hyperbole of Folly! Are your Gods such as can be stolln? O excess of Error! *Are they such as being stolln are not able to defend themselves?* May we not look on this as a Conviction of the Impotency of the *Roman* God, as *Clemens* did? May we not know, according to the Prophet *Jeremy*, *he is no God*, and therefore is not to be feared? And lastly, may we not admire, as doth the Author of the *Recognitions*,

^P Dormiebat, stertebat, aut, quod vilia facere consueverat capita, in hostilia castra defugerat. l. 4. p. 129.

that Men of Sense should once conceive that to be God which can be stoln ?

§. 9. *Scriptures* and *Fathers* do plentifully deride the *Heathen* Deities, because they needed to be preserved, and vindicated by their own Votaries, and could not help, preserve, or vindicate themselves, when any Danger was ready to befall them, or any bold Affront was offered to them. And first the *Prophet Jeremy* declares the *Heathen* Deities were neither to be feared nor worshipped, because their *Priests* were forced to preserve them under Lock and Key : *For as the Doors are made fast on every side upon him that offendeth the King, even so the Priests make fast their Temples with Doors, with Locks, with Bars, lest their Gods should be spoiled by Robbers.* Baruc. 6. 18. O you, if you be certain, saith ^a *Arnobius*, that your Gods be in their Images, and dwell there, why do you keep them under Lock and Key, under Bolts and Bars ? Why in the Cloysters ? Why do you protect them from Thieves and Night-Robbers by Church-Wardens, Sextons, and a thousand Watchmen ? If you believe that

^a Cur eos sub validissimis clavibus, ingentibusq; sub claustris, sub repagulis, pessulis, aliisq; hujusmodi rebus custoditis, conservatis, atq; habetis inclusos ? l. 6. p. 205.

they are Gods, and that they stir not from their Images, suffer them to take care of themselves, let the Door of your Temple be always unlockt, and if any Person go about to steal them, let them shew forth their Divinity by punishing the Sacrilege. Do they not see, saith *Justin Martyr*, that it is a wicked thing to say, or think Men should be keepers of their Gods? We do not only think it absurd, but contumelious to God, to give his Name *δεομένοις θεραπείας πράγμασιν*, to things which want our care. *Apol.* p. 57. And again, those whom you name Gods, are either Stone like to that we tread upon, or Silver wanting the custody of Men. And again, you reproach your Gods, and render them ridiculous by keeping your Golden and your Silver Gods at Night under Lock and Key, and in the Day-time placing keepers over them, lest they should be stoln. How are they Gods, that are defended by Human Laws, and not by their own strength, and who are kept from Thieves by the Defence of Cloysters? saith *Clemens*. This is a most

† Ὁ δὲ ἀργυρεὸς χεῖζαν ἀνθρώπων φυλαχθεὶς ἵνα μὴ κλάπῃ.
Epist. ad Diognetum. p. 492, 493.

† Quomodo ergo Dii sunt, qui humanis legibus, & non suis viribus defenduntur? *Recogn. l. 5. §. 15.* p. 465.

stupen-

stupendous thing, saith ^c Athanasius, that even those whom they preserve and keep under their Custody, they serve as if they were their Lords. On this account, saith he, we do deservedly esteem them Fools, that from those Gods they do expect their needs should be supplied, who, as they are not ignorant, do need their care. The Prophet, saith St. ^v Cyril, shews the Council of the Jews to be ridiculous, if they go about to save those Gods they worship, for if they were Gods indeed, they rather should expect to be preserved by them. But they condemning their Sentiments, and testifying their inability to do any thing, succour their Gods. How can they be Gods, who stand in need of the Assistance of their Votaries? They who do adore such Gods are really as senseless as their Gods; and it becometh every pious Man to bid farewell unto their Follies. It is your Revenge, saith ^x Cyprian, which doth defend them when they are hurt; and it is your safeguard which keeps them shut up lest they should perish; but is it not a

^c Καὶ τὸ γε θαύμαστον, ὅτι ὅς αὐτοὶ φυλάττῃσιν, τούτοις ὡς διαπότοις δουλεύουσιν. Adv. Gentes. p. 15, & 24.

^v Γέλως ἄξιον εἰ καὶ ἀκρύπτῃσι τὰς θεὰς καὶ σώζεν ἐπιγινώκει τὰς προσκυνημένους. In Isa. l. i. p. 49.

^x Pudeat tutelam ab iis sperare, quos tu ipse tueris. Epist. ad Demetr. Ed. Oxon, p. 190.

Shame

shame to worship them whom you defend, and to hope for safety from them, who by you are kept safe? And what perverseness is it, saith y Lactantius, to fly for refuge unto them, which, when themselves are violated, remain unvindicated, unless their Worshippers revenge them? Now evident it is, that all these things may be as truly spoken against the *Roman Host*, as against any of the *Heathen Deities*. For first 'tis known that in the *Roman Church* the *Host* is kept safe locked within a *Tabernacle*; that they have *Bolts*, and *Bars*, and *Locks*; they have their *Ostiary* and other *Officers* to shut, bolt, and lock their *Churches*: There is a Decree of *Innocentius* the 3^d in force amongst them, *That in all Churches the Host be kept under safe Custody, lest any rash Hand should come at it.* This *Host* is therefore under *Lock* and *Key*, and hath its *Keepers*, as much as any *Heathen Idol*. If any *Person* doth affront it, when it is carried in *Procession*, or otherwise reproach it; it is not left un-

y Quæ perversitas est ad eorum præsidia decurrerere, quæ ipsa, cum violantur, inulta sunt, nisi a colentibus vindicentur? Lib. 2. p. 15. Lugd. Bat. A. D. 1660.

z Ut in cunctis ecclesiis Eucharistia sub fideli custodia conservetur, ne possit ad illam temeraria manus extendi Decretal. l. 3. Tit. 44. c. 1.

to the *Host* to punish their Prophaneness, and to shew forth his Majesty, in vindication of himself; but he is either vindicated by the Inquisition, or the Magistrate, or by the common Rout, or wholly doth remain unvindicated. May we not then enquire with *Cyprian*, What can they do for their Votaries, who do nothing against their Contemners? Must it not be ἀθεμιτον, a very wicked thing, according to *Justin Martyr*, for *Romanists* to say, or think, that is their God, which they themselves do keep? May we not upon this account cry out with him, ὦ τὸ ἐμῶν τοιαύτης, O the stupor of such Men! Must it not be ridiculous in them, according to *S^t. Cyril*, to consult its Preservation? Is it not, in the Judgment of *Athanasius*, a most stupendous thing, that they should serve that as their Lord, which they preserve and keep under their Custody? Must it not be, according to *S^t. Cyprian*, *Lactantius*, and *Athanasius*, their Shame, their Folly, their Perverseness, to worship that which they themselves defend, and pray to that for safety which themselves keep safe? Lastly, must it not be extremely evident, according to *S^t. Cle-*

^a Quid præstare colentibus possunt, qui se de non colentibus vindicare non possunt? Epist. ad Demetr. Ed. Oxon. p. 191.

mens, and St. Cyril, that the *Roman Host*, which needeth the assistance of its *Votaries*, and is both kept and vindicated by them, cannot be truly God, nor so esteemed by Men of Sense ?

§. 10. Moreover when there cometh any War upon them, the Heathen Priests consult, saith Jeremy, where they may with their Gods be hidden; how is it then that they perceive not, that they be no Gods? Bar. 6. 49. The Prophet Esay, as by the 70 he is translated, and by the Fathers paraphrased, doth prophesie to the reproach of Heathen Idols, That their *Votaries* should hide them, bringing them into Dens and Clifts of the Rocks, and Holes of the Earth, and by declaring, saith ^b St. Chrysostom, that they should hide themselves together with their Gods, and go under the Earth, he doth sufficiently expose, or render them ridiculous. Let them be filled with Shame, saith ^c Cyril, who serve those Gods they hide before themselves, that they may not perish, being exposed to the lucre of the Enemy. It is a ridiculous Counsel of the Jews to hide their Gods, saith the same Cyril; for by hiding them in Dens,

^b Ἰκανῶς αὐτοὺς ἐκωλύθησε, δείκνυς μετὰ τῶν θεῶν κρυπόμενους. In Isa. Tom. 1. p. 1039.

^c In Isa. p. 49, 51. vide supra.

holes of the Earth, lest the Enemy should find, and carry them away with other Captives, they condemn their own Sentiments, and testifie their Gods are not sufficient to do any thing. And yet we know that in the times of Persecution both by the *Heathen Emperors* and the *Arians*, the *Christians*, and the *Orthodox*, were forc'd to hide themselves in Dens and Caverns of the Earth, and if they then had any use or knowledge of the *Romish God*, they must have had him with them in the same Dens and Caverns. We know that *Romish Priests* are forced still to hide themselves and their *bon Dieu* in all those places, where it is Penal to say *Mass*. Nay, when they fear an Enemy, the *Mass Priest* is commanded to eat up his God, and hide him in his Stomach. How therefore is it, that they do not perceive he is no God? How is it that they do not see, with *Chrysostom*, that they sufficiently expose him, while they do conceal him? Or with *S^t Cyril*, that they are ridiculous, and Men condemned by their own Sentiments, and that they by their practice testifie their God is not sufficient to do any thing? The *Prophet Esay*, saith ^d*Theodoret*,

^d Πάντα γὰρ φησι τὰ χειροποιήτα κατακρύψουσιν εἰς τινεσχόν-
τις εἰς τὰ σπήλαια. Oratio adv. Gentes. p. 143.

doth tragically sing the downfal of the Heathen Idols, declaring that they shall hide the Gods, which they had made, and bring them into Dens, and Clifts of the Rock, and Holes of the Earth; which Propheſie, ſaith he, it becometh not me ſo much to interpret, as you ingenuouſly to confeſs that which hath often happened; but if you will not do ſo, yet it is evident to all who have ſeen oftentimes your Gods, which wicked Men had hidden, intending by that concealment to preſerve and ſuccour them, dug out of the Earth by pious Chriſtians, and publicly expoſed to the ſcorn of Women and Children. Now that which Theodoret ſpeaks of the Heathen Gods, that they were often buried in the Earth, and dug out thence by Chriſtians; that which, ſaith he, the Prophet mentions as the κατάλυσις, or diſſolution of thoſe Idols, that very often happened to the Hoſt; for by an antient Cuſtom, which long prevailed, even againſt ^e many Canons to the contrary, both in the Eaſtern and Weſtern Churches, the Hoſt was buried with dead Corps, as ^f Zonaras informs

^e Concilium Carthag. Can. 18. Μηδὲς τοῖς σώμασι τῶν τελευταίωντων εὐχαριστίας μετέδιδότω. Concil. Trull. Can. 83.

^f "Εἰθίσο γὰρ πρὸς τὴν συνέδον ταύτης παρὰ τίτι μετέδιδότω τῶν θείων ἀγιασμάτων σώμασι νεκρῶν. Balsam. ibid.

us; and *Balsamon* declares even in his time the consecrated Bread was put into the Hand of the *Antistes*, and so was committed to the Earth; and I my self, with others, have seen the *Chalice* in which the sacred Blood was buried, dug up out of the Graves of divers *Bishops* buried in the *Church* of *Sarum*. And *Hubert* testifies concerning the *Greek Church*, that in the eleventh Century it was their Custom, ^s *Eucharistiam subterrare*, to bury under Ground the remains of the Holy Sacrament. If then the *Prophet Esay*, to express the great Contempt the *Heathens*, in the times of *Christianity*, should offer to their *Idols*, prophesied, that they should cast them to the Moles; (Chap. 2. 20.) What great Contempt must they have offered to this *Roman God*, who lodged him with the Moles, and Worms? And how unlikely is it, that they who did so, should believe that what they buried was God? How certain must it be that what this *Prophecie* foretold, hath been fulfilled as frequently and truly upon the *Roman Host*, as upon any *Heathen Idols*? How easy was it to dig up the *Host*, and to expose it to the view? Nay, that this hath been done, is evident from the Rela-

^s Hubertus contra Nicet. Bibl. Patrum. Tom. 4. par. 1, 2.

tion which *Ivo* makes of the Translation of ^h *St. Othmar's* Body, together with the *Sacrament*, from its own Dormitory, to the Church of *St. Gallus*, and therefore all the Inferences which the *Fathers* do hence make against the Deity and Worship of the *Heathen* Gods, as strongly do conclude against the *Host*. Doth *Cyriel* say, that when they hid them in the Caverns of the Earth, they could not then conceive them to be Gods? So may we say of *Christians*. Doth he say of that true God who is over all, that no Man ever saw him concealed, that he was never hidden, that he never sought the clefts of Rocks or Mountains? We may accordingly conclude touching the *Host*, which lies so often hid, and hath so often been buried in the Caverns of the Earth, that it can never be \acute{o} Θεός τ' ὅλων, or *God over all, blessed for ever*.

§. II. The *Prophet Jeremy* declares that *Heathen Idols* were neither to be feared, nor worshipped, because they were exposed to the Injuries of Fire. *When Fire falls upon the House of Gods of Wood, their Priests will fly away, but they themselves shall be burnt asunder like Beams*. Baruc. 6. 55. *I know the Fire*

^h Lib. 2. vitæ Othmari. c. 3. apud Surium. An. 720. Novemb. 16.

can convince thee, faithⁱ St. Clemens, and cure thy superstition; if thou wilt cease from thy madness, the Fire will bring thee to the Light, for it hath burnt the Temple which was at Ephesus, and Rome, &c. Where was the Thunderer, faith^k Arnobius, when by the Fire his Capitol, his Worship, his Wife, and Daughter were consumed? Where was the Egyptian Serapis, when by a like misfortune he, with his Isis, and all his Mysteries, were burnt to ashes? They blush not, faith^l Athanasius, to worship Wood, and Stones, as not considering that they do burn, and trample under feet the like, and that a little before they were of common use. They worship, faith^m Lactantius, things that may be burnt; and what a madness is it to worship that, on the account of which we fear the Fire? And yet 'tis certain that the Roman Host, at least, as far as we are able to discern, may be consumed or burnt by Fire. Wit-

ⁱ Οἶδα ἐγὼ πῶς ἐλεγκτικὸν καὶ θεσιοδαμονίας ἱατρικόν, &c. Prot rept. p. 35.

^k Cum Capitolium toties edax ignis absumeret, Jovemq; ipsum Capitolinum cum uxore corrupisset & filiâ, ubinam Fulminator tempore illo fuit, &c. Lib. 6. p. 207.

^l Contr. Gentes. p. 15.

^m Quæ infania est ista timere, pro quibus aut ruinæ, aut ignes timeantur? l. 2. c. 4. p. 254.

ness the Custom of the antient *Christians*, recorded by ⁿ *Hesychius*, to burn all that remained after the celebration of the *Eucharist*; witness the *Canons* extant in ^o *Ivo* and ^p *Burchardus*, touching the burning of the too stale and mucid *Host*: Witness the sad complaint of ^q *Geraldinus*, that in *Hispaniola* the very *Body* of his *God* was in great danger to be fired by the *Wicked*; witness the very ^r *Canon* of the *Mass*, which peremptorily declares, *That if a Fly doth fall into the Chalice, then this God-drinking Fly must, when the Sacrament is finished, instantly be burnt*; so also must *that Earth on which this Blood at any time is spilt*, and consequently the *God* contained in the *Belly* of the *Fly*, or suckt in by the soft *Earth*, must burn together with them. And will not therefore the same *Fire* convince the *Romanist*, and cure his *Superstition* too? May we not call upon them in the *Language* of *St. Clemens* to forsake their mad-

ⁿ Nunc mandamus igni quæcunq; contigerint remanere inconsumpta. In Leviticum. l. 2. c. 8.

^o L. 2. c. 22. 59.

^p L. 5. c. 12. 50.

^q Vide supra.

^r Si Musca, vel aranea, vel aliquid aliud ceciderit in calicem post consecrationem, sacerdos extrahat eam, & lavet cum vino, finitq; Missâ comburat. Missal. de defect. in Ministerio. Can. 5. Si per negligentiam aliquid de sanguine Christi ceciderit, locus iste, quantum satis est, radatur, & abrasio comburatur. Ibid. Can. 12.

ness, and to be guided by the light of this *Host-burning-fire*? May we not ask, as doth *Arnobius*, where was your Lord and God, when Fire seized, as it hath often done, not only his Temples, and his Altars, but his very Body? May we not with *Lactantius* say, What madness is it for you *Romanists* to worship that on the account of which you fear the Fire, as your own *Geraldinus* doth confess? Have we not Reason to conclude with *Athanasius* that you therefore do not blush to pay this Homage to the *Host*, as not considering that you do burn the like, or think as did your *Paladanus*, *that even to burn a mouldy Host*, if it were truly God, *must be* immane sacrilegium, *a very horrid sacrilege*? Can we imagine that those *Christians*, who always deemed it a cruelty to burn the Carcass of the meanest *Christian*, should burn the sacred Body of that God they worshipped? Or would *Remigius* have counselled *Clodoveus*, when he came to receive *Christian Baptism*, to shew his Detestation of those *Idols*, which he formerly revered *by burning what he had*

† Hostias consecratas, qua nvis mucidas, comburentes immane sacrilegium est. 4. D. 9. qu. 1. Art. 3.

‡ Incende quod adorasti. Greg. Turan. l. 2. c. 31. p. 287.

adored, if, even *Christians* did believe that what they burned was to be worshipped as their God? To prove that *Calvinists* do offer the most vile affronts to Holy *Saints*, and *Martyrs*, "*Bel- larmin* tells us, *That they have burnt their Bodies and their Reliques*, and cast their Ashes into the Rivers. And must not then the antient *Christians* offer more vile contempt to their blessed Lord, if they believed that Sacrament which they so customarily did burn, to be that sacred Body which, with the Deity, to which it was united, they worshipped as God?

§. 12. Again the *Prophet Jeremy* derides the *Heathen Idols*, because they were exposed to Rust and Moth, from which they cannot save themselves, saith he, though they be covered with Purple Garments. Bar. 6. 12. Do you not see, saith * *Arnobius*, that even these Images, whose Feet and Knees you praying touch, decay by reason of those drops of Rain that fell upon them? That they dissolve by rottenness, and that they by the in-

^u De reliquiis Sanctorum. l. 2. c. 1.

^x Non videris spirantia hæc signa, quorum plantas & genua contingitis, & contrectatis orantes, modo casibus stillicidiorum labi, putredinis modo carie relaxari. l. 6. p. 202.

juries of Time do lose their Form, and are eaten out by Rust? Now these things, saith he, which are plain before you, ought to instruct, and to admonish you, that you do nothing, and pay your Homage to vain Things. And yet 'tis certain that the Romish God doth lie exposed to the like, or greater Injuries. It is in danger of being washed away by Inundation, witness the ^y Canon of the Mass which doth provide, that in that Case the Mass-Priest should make hast to eat him up. 'Tis subject to the Injuries of the Wind, witness that ^z Canon of the Mass, which saith, That if the Consecrated Host be blown away, and disappear, the Mass-Priest shall prepare another. 'Tis liable to be congealed by the cold Air, witness that ^a Canon which provides that in this Case it shall be thawed by being put into warm Water, or wrapped in warm Cloths. It may be subject to corruption, witness that ^b Canon which doth charge the Priest, if after Consecration he perceive the Host to be corrupted, to eat it up, or to pre-

^y Si timeatur incurfus hostium, vel alluvionis.

^z Si Hostia consecrata vento dispareat.

^a Si in Hyeme sanguis congeletur in Chalice.

^b Si celebrans post consecrationem adverterit Hostiam esse corruptam, &c. De defectibus Missæ.

serve it reverently, or give it to be eaten by some other Person. Lastly the *Host* is liable unto such change of Qualities as will convert it into *Poison*, or render it destructive to the Lives of Men. Witness the ^c *Emperor*, the *Popes*, and the *Archbishop*, which have been poisoned by the Chalice, and witness also the Provisions that are made in such a case by several ^d *Canons* in the *Mass*, about the ordering of such *poysoned Wine*. Now ought not these things, which are plain before them, to admonish, and instruct the *Romanist*, that to adore this *Host* as God, is to employ his Service on that which he doth vainly call a Deity; for can it be supposed, without horror, that *Christ's* immortal Body should be corrupted, or that his precious Blood should be congealed by Frost, or so invenomed as to destroy the Lives of Men?

§. 13. The *Scriptures* and the *Fathers* do more especially deride the *Heathen* Idols, because they seemed to be contemned by the very Brutes; *Their Hearts*, saith *Jeremy*, are gnawed up-

^c Henricus septimus. Victor secundus & tertius. Archiepiscopus Eboracensis. Vide Testimonia apud Albertinum de Eucharistiâ. l. 1. c. 19. p. 124, 125.

^d Si aliquid venenosum ceciderit in Chalicem, si aliquid venenatum contigerit Hostiam. Ibid.

on by Things creeping out of the Earth, and when they eat them and their Cloths, they feel it not. Upon their Bodies and Heads sit Bats, Swallows, and Birds, and the Cats also; by this you may know that they are no Gods; therefore fear them not. Bar. 6. 20, 21. You may learn, saith ^e Clemens Alexandrinus, from the very Birds, τὴν ἀναισθησίαν τῶν ἀγαλμάτων, That their Images are void of Sense; for Swallows and other Birds cast forth their Dung upon them, bearing no reverence towards either their Jupiter, or Æsculapius, their Minerva, or Serapis: Blush at the last, saith ^f Arnobius, and learn the way of Reason from these Mute Creatures, and let them teach you there is no Divinity in these Images, which they do not avoid, nor fear to dung upon, following the Laws and instinct of Nature: This is another sensible demonstration from which, he tells them, they may learn the vanity of all that Service which they pay unto them. How many things do these mute Crea-

^e Protrept. p. 33, 34.

^f Erubescite vel sero, atq; ab animantibus mutis vias rationis accipite, doceantq; vos eadem nihil numinis in esse simulacris, in quæ obscæna dejicere neq; metuunt, neq; vitant. l. 6. p. 202.

tures (saith ^g Minutius) judge touching your Gods? The Mice, the Swallows, and the Kites perceive they have no Sense, they gnaw them, they tread, they sit upon them, and if you do not drive them thence, will nest within the very Mouths of your supposed Deities. Are Thieves so foolish as to fear Priapus, saith ^h Lactantius, when even the Birds do sit and dung upon him? Better it were, saith ⁱ Austin, to worship Mice and Serpents, and such like Creatures; for they, after a sort, do judge of Heathen Idols, in which because they see no Life, they do not fear the Human Shape. Now that these things may happen to the Roman Host, is evident from their own Canons, which speaks thus, ^kIf any Consecrated Host be snatched up by some Beast, and cannot afterwards be found, another shall be Consecrated; if a Fly or such-like Creature fall into the Chalice, he shall be taken out and burnt, or

^g Quanta verò de Diis vestris animalia muta naturaliter judicant, &c. p. 26.

^h Lib. 2. p. 153.

ⁱ Quanto melius Mures & Serpentes, & id genus animalium colerent, quæ de simulacris Gentium quodammodo judicant, in quibus quia non sentiunt humanam vitam, non curant humanam figuram. In Psal. 113. Conc. 2. p. 1306.

^k Si Hostia consecrata dispareat ab aliquo animali accepta. Missale de defectibus Missæ. c. 3. p. 7.

on by Things creeping out of the Earth, and when they eat them and their Cloths, they feel it not. Upon their Bodies and Heads sit Bats, Swallows, and Birds, and the Cats also; by this you may know that they are no Gods; therefore fear them not. Bar. 6. 20, 21. You may learn, saith ^e Clemens Alexandrinus, from the very Birds, τὴν ἀναισθησίαν τῶν ἀγαλμάτων, That their Images are void of Sense; for Swallows and other Birds cast forth their Dung upon them, bearing no reverence towards either their Jupiter, or Æsculapius, their Minerva, or Serapis: Blush at the last, saith ^f Arnobius, and learn the way of Reason from these Mute Creatures, and let them teach you there is no Divinity in these Images, which they do not avoid, nor fear to dung upon, following the Laws and instinct of Nature: This is another sensible demonstration from which, he tells them, they may learn the vanity of all that Service which they pay unto them. How many things do these mute Crea-

^e Protrept. p. 33, 34.

^f Erubescite vel sero, atq; ab animantibus mutis vias rationis accipite, doceantq; vos eadem nihil numinis in esse simulacris, in quæ obscæna dejicere neq; metuunt, neq; vitant. l. 6. p. 202.

tures (saith ^g Minutius) judge touching your Gods? The Mice, the Swallows, and the Kites perceive they have no Sense, they gnaw them, they tread, they sit upon them, and if you do not drive them thence, will nest within the very Mouths of your supposed Deities. Are Thieves so foolish as to fear Priapus, saith ^h Lactantius, when even the Birds do sit and dung upon him? Better it were, saith ⁱ Austin, to worship Mice and Serpents, and such like Creatures; for they, after a sort, do judge of Heathen Idols, in which because they see no Life, they do not fear the Human Shape. Now that these things may happen to the Roman Host, is evident from their own Canons, which speaks thus, ^k If any Consecrated Host be snatched up by some Beast, and cannot afterwards be found, another shall be Consecrated; if a Fly or such-like Creature fall into the Chalice, he shall be taken out and burnt, or

^g Quanta verò de Diis vestris animalia muta naturaliter judicant, &c. p. 26.

^h Lib. 2. p. 153.

ⁱ Quanto melius Mures & Serpentes, & id genus animalium colerent, quæ de simulacris Gentium quodammodo judicant, in quibus quia non sentiunt humanam vitam, non curant humanam figuram. In Psal. 113. Conc. 2. p. 1306.

^k Si Hostia consecrata dispareat ab aliquo animali accepta. Missale de defectibus Missæ. c. 3. p. 7.

swallow-

swallowed by the Priest; and reason good, because whole *Christ*, being contained in every Particle of the Blood, the little Insect, if he drink any thing, must have him wholly in his Guts: 'Twas this occasioned the Conversion of ¹ Mr. *Gage*, a *Romish Priest*, viz. his seeing a bold Mouse come from behind the Altar, and snatch away his Wafer-God, and eat half of him up before he could be rescued from his Teeth. This also is evident from Reason, for will not any Mouse, or Rat, Dog, or Cat, following the Laws or instinct of their Nature, gnaw, eat, devour the *Roman Host*, provided that the *Mass-Priest* do not drive them from it? And if it be so horrid to conceive, according to St. *Austin*, and *Arnobius*, that Birds should nest even in the Mouth of God, must it not be more horrid to conceive that God should be receiv'd, and drawn into the Mouth and Stomach of a Beast? Would any of them scruple, think you, if they had occasion, and convenience to dung upon the *Host*, or in the *Chalice*? And is it not then evident according to St. *Clemens*, that these Beasts do bear no reverence toward the *Roman Host*? Do

¹ *Gage's new Survey of the West-Indies. p. 447.*

they

they not perceive, according to *Minutius*, and St. *Austin*, that it hath no Sense? May we not wonder with St. *Clemens*, that *Romanists* have not yet learned from these Birds their *Host* is an insensate being? May not this sensible Demonstration reach them, according to *Arnobius*, that there is no Divinity in any *Host*, and that their worship of it is a vain and fruitless service? Once was the time when *Egypt* was made ashamed of their chief God, ^m when they saw Mice creeping out of his Belly; what would they have said, if they had seen their God creeping down, as the *Mass-God* doth, into the Belly of those Mice or Flies?

§. 14. The *Psalmist* smartly doth decide the *Heathen* Gods, because they have no use of any of their outward Senses; *They have Mouths*, saith he, *but they speak not*; *Eyes have they*, *but they see not*, *they have Ears*, *but they hear not*; *Noses have they*, *but they smell not*; *they have Hands* *but handle not*; *Feet have they*, *but they walk not*. *Psal.* 115. 6, 7. *The worshippers of Idols*, saith the *Book of Wisdom*, Chap. 15. 14. *are most fool-*

^m Μυῖς ἀγγελιδόν ἐξέδραμον ἔνδοθεν, μυνῶν δὲ δικητέλειον ἦν ὁ Αἰγυπτίων θεός. Theodoret. Hist. Eccl. lib. 5. cap. 22.

ish, and more miserable than very Babes; for they counted all the Idols of the Heathen to be Gods, which neither have the use of Eyes to see, nor Noses to draw Breath, nor Ears to hear, nor Fingers of Hands to handle, and as for their Feet they are slow to go. They are upright as a Palm-tree, but speak not, saith the Prophet Jeremy. Chap 10. 5. As for their Tongue it is polished by the workman, yet are they but false, and cannot speak. Bar. 6. 7. They are dumb Idols, saith the Prophet Habakkuk, and have no breath at all in the midst of them. Wo therefore unto him, that saith unto the dumb Stone, arise, it shall teach. Chap. 2. 18. Are they not deaf, blind, without life, insensible, immoveable, do they not all rot, corrupt? and call you these things Gods? Do you worship them, do you resemble the Deity to them? Do you hate the Christians because they account not such things Gods? You who do so esteem them do more deride, and reproach them than Christians. Just. Epist. ad. Diognet. p. 495. B C.

Dost thou not see, saith ⁿ Clemens, that what thou worshippest cannot see

ⁿ Nonne vides, quod, quem adoras, non videt? Recogn. l. 5. §. 16.

or hear? Their minds have thoroughly drunk of the juice of folly, saith ^o Lactantius of the adorers of the Heathen Idols; for having sense themselves, they worship things which have no sense, which neither did perceive when they were made, nor do they know when they are worshipped; for they receive no use of any of their senses from their Consecration; they indeed have a Mouth, but such a one as wants the use of Teeth. Who would commiserate them, saith ^p Athanasius, who seeing, worship those things that see not; who hearing, pray to that which heareth not; who being endowed with Life, salute that as God which doth not move at all? They have their Senses and yet they have them not, for they have no use of them, giving no Character, no Demonstration of their Divinity thereby. ^a St. Austin thought he sufficiently disgraced the Heathen Deities by saying, That the Priest did scare the seeing Beast from the blind God, the walking Beast from him that could not move, and that he worships him as a powerful God, who hath not

^o Adorant ergo insensibilia, qui sentiunt. 1. 2. c. 2—4.

^p Contra Gentes. p. 15.

^a Et illum non se moventem quasi potentem colit, a quo meliorem deterruit. In Psal. 113. Vide supra.

power to move himself. The Psalmist, saith ^r Theodoret, doth many ways demonstrate the weakness of the Heathen Gods, saying, that they have Mouths and speak not, their Images have sensuum domicilia, but are deprived of their Operations, and therefore they are more vile than the least of living Creatures, than even Gnats and Flies, which have the use of all their Senses; and therefore they that make them, and they that worship them, are like to them, because they being Men endowed with Reason, and falling into such Temerity, 'tis just that they should be deprived of their Senses, as are the Idols which they worship. They worship their Gods in the form of a dead Body, saith ^r Hilary, whose Mouth is dumb, Eyes dull, Ears deaf, Noses empty, Hands feeble, Feet still, and their whole Body is immoveable. Now all these Things, with equal Truth, may be affirmed of the Host; and it is subject as much to all these Scoffs as any of the Heathen Idols; for do not ^r Roma-

^r Οἱ δὲ ὡς θεοὶ ποικυλισμένοι εἰδὲ τὸ ὀλίγον καὶ σμικρὰν ζωὴν ἐνέργειαν ἔχουσι. In Psal. 113.

^r Deos suos in formâ corporis mortui adorant. In Psalm 134. p. 1078.

^r Christus prout est in Eucharistiâ non potest localiter movere seipsum—non potest naturaliter exercere actus sensuum externorum. Becanus de Sacramentis in specie. c. 19. qu. 4, 5.

nists assert, and doth not their Experi-
 ence oblige them to confess, that *Christ*
 is in the Eucharist *mortuo modo*, in the
 condition of a Man wholly dead, void
 of all Sense and Motion, not being able
 to move one Finger in his own Defence?
 May we not therefore say of them in
 the Words of *Hilary*, that they worship
 their God in *formâ corporis mortui*?
 Do they not sometimes chase the seeing
 Beast from their blind God, the hearing
 Beast from their deaf God, the walking
 Beast from him that cannot move? And
 notwithstanding they adore the *Host* which
 cannot move, as an *Almighty God*. Must
 they not therefore have sufficient Ground
 to see, that what they worship cannot
 see? Must they not know that it receives
 no use of any of its Senses by virtue of
 their Consecration? And that it gives no
 Character or Demonstration of its Divi-
 nity by any of them? Have we not
 then sufficient Reason to conclude, as do
 the *Fathers* on the like account, and the
 inspired *Prophets*, that what the *Roma-*
nists do worship as a God, is a dumb
 Idol, and that it is not to be feared;
 that they who worship it are drunken
 with the Juice of Folly; they are more
 miserable and foolish than the very Babes?
 Or in the Language of the *Psalmist* and
 of

of *Theodoret*, *Hilary* and *Cyril*, that they are, and deserve to be made like unto their *Host*, and be as senseless as it is. I remember *Clemens* in his *Recognitions* endeavours to confound and shame the *Idol-worshippers* by this inquiry. "Would any of you be like unto these Gods you worship? Would you so see as they see? So hear as they hear? And have no other use of any of your Senses than they have? This sure would be a Curse and a Reproach unto you. What kind of Gods must they be then, whom to be like would be an execration to their *Worshippers*, and a Reproach? And may we not with great advantage ask the *Romanists*, would you be like your *Host*? Would you so see, as that sees, and have no other use of any of your Senses, than that hath? Would you be swallowed down, or eaten up by Flies, and Rats, and Mice, as that hath been? Would you descend into the Stomach? Would you be buried, and burnt as that hath often been? If this be truly the Condition of our blessed *Lord*, *St. Peter* had more cause to say, when *Christ* Instituted

" Velim autem dicerent mihi, qui Idola colunt, si optant similes fieri iis quos colunt; vult ne aliquis vestrum sic videre, quo modo illi vident? sic audire quo modo illi audiunt? *Recogn. l. 5. §. 15. p. 465.*

the Sacrament, than when he was about to suffer on the Cross, *Master, spare thy self.*

§. 15. The *Prophet Esay* speaks it to the shame of *Heathens*, that when the Carpenter hath hewn down a Tree, *with part thereof he maketh a Fire, with part he baketh Bread, and with the residue he makes a God, he falleth down, he worshipping, he prayeth to it.* Hence he concludes, *That God hath shut their Eyes that they could not see, and their Hearts that they could not understand.* Chap. 44. 16. The *Potter*, saith the Author of the Book of *Wisdom*, of the same Clay makes both the *Vessels* which serve for clean and unclean uses, and employing his Labour lewdly, he maketh a vain God of the same Clay. Chap. 15. 7. As far as I am able to discern, their *Idols*, saith * *Tertullian*, are of like matter with our common *Vessels*, and only become Gods by *Consecration*. Now do not all these Scoffs return upon the *Host* with equal Evidence? Is it not made of a like Matter with our common Bread, and only doth become a God by *Consecration*? May not one lump of Meal (to

* *Materias* (simulachorum, scilicet) forores esse vasculorum instrumentorum communiumq; — fatum consecratione mutantes. *Apol. c. 12.*

give an instance parallel to that of Wood, and Clay) be used partly to wrap up the Apothecaries Pills, and partly to make those Wafers which the *Priest* doth consecrate into a God? And then, as saith the Book of *Wisdom* in derision of the *Heathen* Idols, *that is taken for a God, which but a little before was not honoured as a Man*; and have we not then equal reason to conclude touching the *Romanists*, *That God hath shut their Eyes that they cannot see, and their Hearts that they cannot understand?* Perhaps the Stone, the Wood, the Brass, the Silver, saith *Minutius*, is not yet God, when therefore is this God produced? 'Tis melted, 'tis made, 'tis carved, and yet it is a God; but now behold, it is adorned, consecrated, prayed unto, and then it is a God, when Men will have it so to be, and dedicate him to that use. And may not all this be returned upon the *Host*? Might not the *Pagan* say; you *Christians* grind, and sift, and bake your Wheat, and 'tis but yet a Wafer; you set it on the *Altar*, you elevate it, and cross it, but 'tis yet no God; at last you speak four Words, with an Intention

γ *Ecce ornatur, consecratur, oratur, tunc postremo Deus est, cum homo illum voluit, & dedicavit.* p. 26.

to Consecrate this Bread into a God, and the thing is done, *Tunc Deus est, cum homo illum voluit, & dedicavit.* Is it not plain, saith² Clemens, That the Idol is Metal, framed according to the Will of the Artificer, how then can any Divinity be conceived in that, which, if the Artificer had not been willing, had not been at all; and is it not more plain, by the same Argument, that there is no Divinity in the Wafer, which if the Priest did not intend, and therefore was not willing to consecrate, would not be God at all, and which if the Baker would not have made, would not have been at all?

St. *Austin*, in his Book of the City of God, discourseth largely to this purpose, where first he introduceth “ *Hermes* asserting, That some Gods are made by Men; this, saith he, at first hearing one would conceive he spake concerning *Images*, but these, by *Hermes*, are only stiled the Bodies of the Gods, ^a but to these Bodies, this *Hermes* saith, Men by their Art do couple some in-

² Quomodo ergo inesse ibi Divinitas putanda est, quod si noluiisset Artifex, omnino non esset. Recogn. l. 4. §. 20.

^a Hos ergo spiritus invisibiles per artem quandam visibilibus rebus corporalis materiæ copulare, hoc esse dicit Deos facere. Lib. 8. cap. 23.

“ visible Spirits, and this, saith he, is
 “ making Gods, this is that great and
 “ wonderful Power Man hath received,
 “ and as God is the Maker of the Hea-
 “ venly Gods, so Man is the Maker of
 “ those Gods which dwell in Temples near
 “ to Men.” Which in the Language of the
 Schools is only this, God makes them by
 a new Creation, Man by *Adduction*, or
 by procuring their Presence in the *Image*
 by virtue of their *Consecration*. “ Now
 “ these things, saith St. *Austin*, are vain,
 “ deceitful, pernicious, and sacrilegious,
 “ and it was the design of *Christian*
 “ Faith, to free Men from these Gods,
 “ which Man doth make ;” to this effect he
 cites the passage of the *Prophet Jeremy*,
if a Man makes Gods, behold they are no
Gods ; now are not the *Roman Doctors*
 in this sense the Makers of that God
 they worship ? Do they not by the Art
 of Consecration couple the Divinity of
 Christ unto his Body ? Do they not bring
 him down unto their Temples ? And
 make him there to dwell with Men ?
 Whom, as the *Scriptures* tell us, *the*
Heavens must contain until the Day of
 Judgment ? Doth not their Consecration
 make him dwell, as saith the *Heathen*
 in *Arnobius*, under the Signs ? Where-
 fore their God, according to St. *Austin*,
 must

must be no God; or such a God as *Christianity* designed to free us from, and all their Specious Pretences touching this Matter must be vain, pernicious and sacrilegious.

§. 16. The *Fathers* do despise and vilifie the *Heathen* Deities, because they were shut up, and as it were imprisoned in their Images. *We do deservedly account them* ^b *mad*, saith *Athanasius*; who do not blush to call on them as Lords of Heaven and Earth, whom they shut up in little Houses, hence any Man may learn their Atheism. Is it not the extremity of madness, saith ^c *St. Chrysostom*, to conceive, they do not say, and do things filthy, when they endeavour to bring their Gods into the Images of Wood and Stone, and there to shut them up as in a Prison? The very *Cyclops* in ^d *Euripides* when he was told that Wine was *Bacchus*, stands amazed, and presently declares it an indecent thing, that God should dwell in Bottles, or in Skins; these Things seemed Prodigies to him. Now we all know the

^b Οὗς ἐν μικροῖς οἰκίσκοις κατεκλείονται. Contr. Gentes. P. 24.

^c Πῶς γὰρ ἔχ' ἐχάτης τ' παραπληξίας, &c. Tom. 5.

P. 517.

^d Θεὸς ἐν δέσματι, θεὸς ἐν ἀσκή. Cycl. v. 528, 530.

Papists God is kept imprisoned in his Box, or Tabernacle, that he is put into a Bag, or Skin when the *Priest* carries him about his Neck, that he may, in the species of Wine, be put into a Bottle, and was so by the antient *Christians*, and that he dwelleth in the little Box, or *Tabernacle*, (as they please to call the Box in which they place him.) ^c *Arnobius* is very copious on this subject. *Their Gods*, saith he, *can dwell in Clay, and Playster, and that such vile things may become more glorious, they suffer themselves to be shut up, and lie concealed in the restraint of an obscure Habitation.* This therefore, saith he, *I desire to know whether they go unwillingly into these Mansions, and forced into them by their Dedication? Or whether they do it willingly? If they do this unwillingly, what can constrain their Divine Majesty? If willingly, what then is it, that makes them prefer these Shells before the Heavenly Mansions, since by so doing they lose the power of their Divinity? Are they free to quit those Mansions, when they please, or are they necessitated to stay there always? If*

^c In Gypso ergo mansitant, atq; in testulis Dii vestri? l. 6. p. 203.

they have power to leave them when they please, the Signs may cease then to be Gods, and so it will be doubtful when they are to be worshipped and when not. But if they are necessitated there to abide, what is more miserable, and more unhappy than they are? Besides sometimes their Images are very little, and sometimes very great, the Gods must therefore in the little one contract, but in the great ones extend themselves, when they sit, stand, or run, the Gods must sit, stand, run, and must accommodate themselves to all the Postures of the Image where they dwell. Again, the Gods, say you, dwell in Images, do they dwell every one wholly in each, or partly in one, and partly in another Image, so as to be divided amongst all their Images. One God cannot be wholly in them all at once, put case in many thousand Images of Vulcan, ^f because what is but one, and singular by Nature, cannot be multiplied into many, and yet be one, or yet preserve its own simplicity; for if you say the same Being is in them all, all Reason and Integrity must perish from the Truth, if

^f Quia quæ sunt priva singulariaq; naturâ multa fieri nequeunt, simplicitatis suæ integritate servatâ. p. 204.

that

that be granted, that one can at one time abide in them all, for then each God must be affirmed so to divide his very self as that he shall be both himself, and another; which because Nature doth reject, refuse, and spurn at, either we must confess there are innumerable Vulcans, or that he is in none of all these Images, because he by his Nature is forbidden to be divided amongst them all. Now all these Things so palpably conclude against the *Roman Host*, that it is almost needless to make out the parallel. Doth not that God permit himself to be shut up, and lie concealed in an obscure Habitation? If he doth this unwillingly, is there not some restraint upon him? If willingly, what makes him to prefer these Shells before the Heavenly Mansions? Is he compelled to abide under these Signs, until the Species be corrupted? If so, what is more miserable, or more unhappy than this God, who must abide under these Species, even when they are devoured by the vilest Vermin, or mixt with the most loathsome Vomit. But if he may depart at pleasure, it will be always doubtful when this reserved *Host* is to be worshipped, and when not? Moreover when a great Loaf is Consecrated, according to the antient Custom
of

of the *Church*, he must extend, and when a little Wafer, he must contract his Body. He must accommodate himself to all the Postures of the Wafer, move when it moves, stand still when it doth so, he must dwell wholly in every consecrated Wafer (*i. e.*) in many thousand Wafers at a time, (which, saith *Arnobius*, cannot be, it being inconsistent with his Unity) or so divide himself from his own very self, as that he shall be both himself, and another; which Nature doth reject, refuse, and spurn at.

§. 17. The *Prophet Jeremy* laughs at the *Heathen* Custom of lighting Candles to their Gods: *They light them Candles*, saith he, *more than for themselves, of which they cannot see one*, Bar. 6. 19. *They light Candles to God as if he was in the dark*, saith *Laëtantius*; now can he be esteemed *Compos Mentis* who offers for a Gift Candles, or Wax Lights to him, who is the *Author of Lights*?
 “ Their Gods indeed, because they are but
 “ earthly, may want Lights, lest they
 “ should be in darkness, whose worship-
 “ pers, because they understand not what

§ Accendunt candelas veluti in tenebris agenti, jam se cum his inanibus officiis stultissimos esse cognoscunt. Lib. 6. p. 544.

“ is Heavenly, bring their Religion down
 “ to the Earth ; and by these Rites, more
 “ than by any other thing, may their
 “ Gods be proved to be dead, because
 “ their Rites are wholly earthly. As
 “ for our God, who could create the Sun
 “ and Stars to be a Light to Men, he
 “ wants no earthly Lights.” *When we
 assemble together, or publickly rejoice,
 faith^h Nazianzen, let not our Senses
 shine with sensible Light, for this is
 the Heathen Custom at their new Moons ;
 but let us honour God with such things,
 which it become not us to use, but with
 purity of Soul, with the brightness of
 our Minds, with Lights that lighten
 the whole Body of the Church, I mean
 with Divine Theorems and Notions set
 upon a holy Candlestick, and giving light
 to the whole World. And yet we know
 the Church of Romeⁱ commands, that
 at least one Lamp shall burn before the
 Host continually, if not more ; that
 when the Host is carried to the Sick,
 there shall still be a Light to go before it,
 and that the Parishioners, or the Frater-*

^h Ἡμεῖς μὴ τούτοις τὸ θεῖον χειραίρωμεν οἷς ἐκ ἀξίον. Ste-
 lit. 2. p. 106.

ⁱ Lampades coram eo plures, vel saltem una die no-
 ſing; perpetuò colluceat. Rituale p. 64. Semper lumi-
 ne præcedente. p. 71. Cum cereis, vel intortiliis co-
 mitentur. Ibid.

nity shall be called to attend upon the Sacrament with *Wax Lights and Torches*. On *Corpus Christi Day*, they are all, that run before it, to carry Wax Lights in their Hands. Now of these lighted Candles, it truly may be said that the *Host* sees not one, which was the Infamy the *Prophets* cast upon the *Heathen Idols*: We may, according to *Lactantius*, conclude the *Romanists* have lost their Wits who do thus serve their God, that they understand not what is Heavenly, that they worship a dead Thing; We may say unto our Brethren as *Nazianzen* doth unto his Fellow *Christians*: Let us not Honour God with such things, for it becomes not us to use them. And lastly with the *Prophet* we may Laugh both at their *Host*, and them who light unto it Candles more than for themselves, of which it cannot see one.

§. 18. The *Prophet Jeremy* Laughs at the *Heathen Priests* because they cloth their Gods in costly Raiment. *You shall know them to be no Gods*, saith he, *by the bright Purple that rotteth upon them. They deck them with Silver and Gold*, saith the same *Prophet*. Baruc. 6. 72. *They provide for them Hoods and precious Clothing*, saith ^k *Lactantius*,

^k Frustra homines auro, ebore, gemmis Deos excolunt. l. 2. c. 4.

who have no use of any covering, and vainly do adorn them with Gold and Jewels; and bring unto them Frankincense and sweet Odours. Whereas unto this Roman God belongs a ¹ *Tabernacle* as richly decked with Gold and Silver as can well be, a *White Veil*, and two Clarks going before him, *cum thuribulis effumantibus*: he therefore is accounted much like a *Heathen God*: And if it were ridiculous to deck, to cloth, to incense them, so it must be equally ridiculous to do these things unto the *Host*.

§. 19. Moreover your Gods, saith ^m *Tatian* to the *Heathens*, are *Metamorphosed*, Rea into a Tree, Jupiter into a Dragon. They are things, saith ⁿ *Justin*, which have not the form or likeness of God. And is not also that supposed *Christ* which *Roman Catholicks* do Worship, *Metamorphosed* into a Wafer, and a drop of Blood, which also hath no form or likeness of a God?

§. 20. To conclude it is affirmed by the *Church of Rome*, that their God being eaten, may by the squeamish Stomach be cast up again, witness that *Ca-*

¹ Rituale Rom. p. 64.

^m Μεταμορφώνται καὶ παρ' ὑμῶν θ.όι. p. 149.

ⁿ Θεὸς προσωπομασίη—καὶ θεὸς μορφὴν μὴ ἔχοντα, Ap. 2. p. 57.

non ° *si Sacerdos Eucharistiam*, which doth exhort the ^p *Priest* when he doth vomit up the Sacrament to wipe it, and try once more to eat it. They also intimate that the Communicant may spit him out upon the Ground, witness the Caution in their *Ritual*, *That after the Reception of the Eucharist, they do not for a season spit*, *Ne Sacramenti species de ore decidant*, *Least the Species of the Sacrament should fall from their Mouth*. And lastly to compleat their Blasphemy, they do acknowledge that in ^a *Diseases* which take away Digestion, their God comes whole out of the Draught; *So it bath happened*, saith *Paludanus*; *so it must happen in this case*, saith ^r *Soto*, for *Shame should not constrain us to deny the Truth*. Now to be spit out of the Mouth, or cast out of the Stomach, or to be ejected at the Draught, are the peculiar Excellencies of this *Mass-God*, which all the Follies of the *Heathens*

° De defect. Missæ. Reg. 14.

^p Ne sumpto Sacramento statim exspuat.

^a Propter quod non danda est Eucharistia habenti talem fluxum, qui integrum emittit hoc, quod sumit. Palud. in Sent. 4. dist. 9. qu. 1. Art. 2.

^r Si ob aliquem morbum species descenderent; consequenter & ipsum corpus descenderet, & emitteretur, pudor enim non debet esse in causa negandi veritatem. In 41. Sent. Distinct. 12. qu. 1. Art. 3.

cannot parallel. “ Pious and Learned
 “ *Origen* demonstrates against *Celsus*,
 “ the uncleanness of that Spirit, which
 “ inspired ‘*Pagan Prophetesses*, by the
 “ unclean Parts he entered; and upon
 “ the same Ground one may guess at the
 “ Holiness attributed to this God of
 “ Bread, by the same Parts he goes out
 “ of. I cannot write to this purpose,
 “ what a Civil Man could not read, or
 “ a Pious one but think of, and there-
 “ fore forbear to dilate on it. Learned
 “ Men know what the *Rabbins* say about
 “ the Worshipping of *Baal-peor*. This
 “ new Idol is twice as bad, for certain-
 “ ly, neither antient nor modern Exposit-
 “ tors thought hitherto, that Holy Scri-
 “ pture should call a Deity, *Bosbeth* and
 “ *Gillulim*, that is a God of Shame and
 “ Dung upon such a literal and proper ac-
 “ count.” D^r *Brevint*’s depth of the Ro-
 mish Mass. p. 78. Chap. 8.

§. 21. Here then we have just Reason
 to enquire with ‘*Arnobius*, Whether it

Ἡ δὲ Ἀπόλλωνος προφῆτης δέχεται πνεῦμα ἀγ. τῶν γυ-
 ναικείων κόλπων. lib. 7. p. 333.

† Lib. 4. a p. 448 ad 455. Hocine audiri, & perlegi
 sub mundi hoc axe, & eos, qui hæc tractant, existimari
 se velle pios, sanctos Religionumq; custodes? Est ne
 aliquod sacrilegium hoc majus? Aut ulla gens inveniri
 potest tam irreligiosis opinionibus prædita, quam quæ
 talia credit? l. 5. p. 173.

were not better much to blaspheme, revile, and speak reproachfully of *Christ*, than with pretence of Piety to entertain such base unworthy Thoughts, such monstrous Conceptions of him? May we not exclaim with him, “ What shall such
 “ things as these be read, or heard under
 “ the Cope of Heaven, and shall they
 “ who assert, and do them, be esteemed
 “ Saints, and Pious Men, the Guides
 “ and Keepers of Religion? Is there any
 “ Sacrilege greater than this, or is there
 “ any Nation under Heaven which holds
 “ such Impious Opinions as these be, and
 “ doth betray her belief of them in her
 “ sacred Mysteries? At least I hope we
 may have leave to speak to *Roman Catholics* as did this *Father* to the *Heathens*, humbly desiring to know. “ If
 “ they do verily esteem their Wafers to
 “ be Gods, how can they understand
 “ them so to be? v For we, unless they
 “ will deprive us even of common Sense,
 “ must say, we are not able to perceive
 “ that they have any Deity residing in
 “ them, or that they bear any Similitude
 “ to our most glorious *Jesus*. Why is
 “ it then that you compel us, not only
 “ by your *Excommunication*, but by

v Nos enim nihil horum sentimus, & cernimus habere vim numinis, neq; in aliqua contineri sui Generis formam. l. 4. p. 127.

“ Fire

“ Fire and Faggot, to the worship of such
 “ Gods? *What say you, O you *Romans*,
 “ is this the sacred Worship which you by
 “ Flames, Exiles, and Slaughters, and
 “ and which is more than all, by Inqui-
 “ sitions, would compel us to? Are these
 “ the Gods which you would introduce
 “ into this Nation, and inflict upon us,
 “ to which you would neither wish your
 “ selves, nor any of your Kindred to be
 “ like? Do you not blush to object un-
 “ to us our neglect to worship things so
 “ Infamous, that it is better to believe
 “ there are no Gods, than to imagine
 “ there are such as you do represent
 “ them? And yet is our Concernment
 “ less for what we suffer, than for what
 “ our excellent *Religion* suffers by this
 “ *Romish* Worship.

§. 22. We should less value the Re-
 proach of *Schismaticks*, and *Hereticks*
 you cast upon us; did not your Do-
 ctrine cast Reproach upon our Blessed
 Lord, the offence you give to us were

* Quid dicitis, O isti, qui ad Deorum nos cultum
 membrorum laniatibus, invitatis, & suscipere nos cul-
 tum vestrorum compellitis numinum? l. 4. p. 38.

Incuriam nobis intendere tam infamium non erube-
 scitis numinum, cum sit rectius multo Deos esse non cre-
 dere, quam esse illos tales. Ibid. q. 15.

Hinc Deos nobis importatis, infligitis, quorum si-
 miles nec vos esse, nec alium velitis quemquam?

more

more supportable; did not you also give offence both to the *Jew* and *Gentile* by your *Wafer Worship*? Did you not by it minister just matter of excuse for almost all the Follies of the *Heathen* Worship, and furnish them with a Reply to those excellent Apologies the *Fathers* made for our Religion, and those convincing demonstrations which they brought against that Superstition and Idolatry which then obtained. For to discourle a little in the Person of an *Heathen*, and to retort upon these *Christians* the Arguments of these Renowned *Fathers*.

Why should it be esteemed a thing so horrid, that our *Saturn* should attempt ^y to eat his Son, or that our ^z *Jupiter* should Banquet with the *Ethiopians* on Human Flesh; if *Christians* think it Sacred to eat and Feast upon *the Son of God*? The *Thyestæan* Supper is even by our selves esteemed so foul an Action, that the Sun could not behold it, and must it be the choicest part of Christian Worship to feed upon Human Flesh? Is it so prodigious in us to sacrifice our Sons and Daughters to ^a *Saturn*, *Moloch*, or to

^y Τεκνοφάγαν ἰλέσθαι. Just. cohort. p. 38.

^z Ἀνθρωπείων ἐνέφορεῖς σαρκῶν. Clem. Al. Adm. p.

23.

^a Saturno infantes immolabantur. Minutius. p. 34.

other *Demons*, and is it not prodigious in you *Christians* to sacrifice the *Son of God*? Are we reproachful to our ^b *Jupiter* by sacrificing to him Men, and is it not more Infamous in you to sacrifice *God-Man* to your *Jehovah*? Do we pollute our Temples with such Sacrifices, and are yours hallowed with the like? Do you conclude it Barbarous to be initiated into the Service of ^c *Bellona*, by eating, saith *Tertullian*, by drinking Human Blood, say others; when you yourselves are Consecrated unto the Service of *Jehovah*, by drinking of the Blood of Jesus? Or is it so portentous to sacrifice to *Jupiter*, with Human Blood, and yet so Pious to sacrifice to your *Jehovah* with the Blood of God? Is it so monstrously absurd for us to think that when we carry an ^d old Shield, our God is carried upon our Shoulders, and must it not be equally absurd, for you to think that Wafer which you carry in your Hands, or on your Shoulders should be your *Je-*

^b Latiaris Jupiter homicidio colitur. Ibid.

^c Sanguinis pabulo. Tert. Apol. c. 9. Haustu humani cruoris. Minut. p. 34.

^d Quid de scutis jam vetustate putridis dicam, quæ cum portant, Deos ipsos se gestare humeris suis arbitrantur. Lact. l. 1. c. 21. p. 125.

boval? Do you Laugh at *Æsculapius* when he appeared like a Serpent, because he flew not in the Air, nor rood upon the Clouds, but only crept upon the Earth, and seemed to want a Boat to waft him over, and to preserve him from the Sea; when your new *Æsculapius* can neither fly, nor wag, without the help of a *Mass-Priest*, nor pass the Seas without the like Assistance. Do you ask what a ridiculous thing it is to hear that *Jupiter* was so incensed at the death of his Son *Sarpedon*, and yet though he was willing, was not able to preserve him from the Attempts of other Gods; and is it less ridiculous to consider that your God is neither able, nor so much as willing to preserve himself from the Attempts of Man, or Beast? Do you reckon it a Disgrace to our *Palladium*, that when both *Troy* and *Rome* was burnt, it was preserved only by the care of Man, and is it honourable for you to worship such a

^c Non ut Deus obscure per cœli evolat sydera, sed velut animal Brutum vehiculum, quo sustineatur, petit. Arnob. l. 7. p. 249, 250.

^f Ἐστὶν ἰδεῖν αὐτοὺς ἀθόμενον ἐπὶ τῇ θανάτῳ τῆ ἡέρεσεντῆ Σαρπηδῶνας, καὶ βελλόμενοι αὐτῷ βοηθῆσαι, καὶ μὴ δύναμενοι. Athanas. contr. Gentes. p. 13.

^g Tanto numini humana fuerunt præsidia necessaria, & nè arderet, humanum quæsit auxilium. Jul. Firm. p. 20.

God as only is preserved by the same means from Fire, Thieves, and from Brute Beasts? Is it reasonable for you to ask, as doth *Minutius*, *What can those Gods do for the Romans, who could^h do nothing for their Votaries against the Roman Power?* And is it not as rational for us to ask what can that God do for us, should we turn *Christians*, who could do nothing for his Votaries against the *Armies of the Egyptians?* Do you conclude that we condemn, affront, reproach these Gods we Worship, by shutting of them up, and by appointing Keepers for them, and must not you be also deemed Reproachers and Contemners of your Gods, who have your Keepers, Locks and Keys, for securing of your consecrated Wafer? Or is it so ridiculous to see our ⁱ*Jupiter* hiding himself from the insidiation of his *Father*, and is it not as worthy of our Laughter to see what care you take to hide your God from the Incursion of an Enemy, or the Inspection of a *Protestant?* Or to secure him from the *Witch*, or the *Magician*, yea even from the Mouse, and the Rat? Is it an

^h Quid isti Dii pro Romanis possunt, qui nihil pro suis adversus eorum arma valuerunt. *Minutius*. p. 28.

ⁱ Κρυπτόμενοι ὑπὸ τῆ πατρὸς ἐπισουλῇ. *Athanas.*
Ibid.

evidence, as your own ^k *Jerom* hath declared, that what is properly burnt cannot be God, and must your *Host*, which hath so oft been burnt, be the *Great God of Heaven*? Must the Flames our *Hercules* endured declare he was no God, and will not the like Flames declare the same touching your *Sacramental Jesus*? Is it a sufficient confutation of our Deities that they may be ^l exposed to rust, or rottenness; and is it not as good a Confutation of your *Waser God*, that he grows musty, and is corrupted in the Stomach? Do you call upon us to consider what Judgments may abide us for worshipping that ^m Earth on which the Winds do blow, and the Rains fall, and which is subject to those tremblings which do betray its Fears and its Infirmities; and may we not intreat you to consider what Judgments you may look for, who Worship such a God, whom as you fear, and say, the Floods may drown, the Wind may

^k Non possit esse Deus, cujus pars igne combusta est. In Isa. l. 12. Fol. 73. L. Hunc Homines Deum esse putant, cujus artus & nervos cremari, & diffuere vident? Lactant. l. 1. c. 9. p. 48.

^l Οὐ πάντα σπνόμενα, ἢ πάντα φθερόμενα. Justin. Epist. ad Diogenet. p. 492, 493.

^m Perflatur ventis, aspergitur pluviis, & timorem suum assidui motus tremoribus confitetur, quid vos maneant, qui hæc colitis, confiderate. Jul. Firm. p. 6.

blow quite away, and who hath often by our Earth been swallowed up together with the Temples where he did reside? Doth it become you so magisterially to ask touching our Gods, ⁿ whether they be exposed to Winter colds, or Summer heats? Whether they lie obnoxious to the Incurfions of an Enemy, or to the Bittings of Wild Beasts? When you your selves confess your God both may and often hath been subject to these Calamities, and make provisions in your *Rubricks* for his Defence against them? Do you laugh at our *Indigetes Dii*, because they sometimes ^o live with Frogs, and Fishes, and may we not as freely laugh at your Sacramental God, who doth not only often live with Rats, and Mice, and such like Vermin, but even creepeth down into their Stomachs, and their Guts? Do you render us little better than Insensate Creatures because ^p we worship that which is Blind, and Dumb, that which wants Motion, Life and Sense, and are you Men of a much deeper Sense

ⁿ Hyemalia sentiunt frigora, aut solibus torrentur æstivis? Incurfionem pati periclitantur Hostium, ferarum aut rabidos appetitus? Arnob. l. 6. p. 191.

^o Cum ranis, & pisciculis degunt. Arnob. l. 1. p. 20.

^p Οὐ καὶ οἱ πάντες? ὡς ὄφθαλμοι, ὡς ἀψύχα, ὡς ἀναισθητοί? Just. Epist. ad Diognet. p. 493.

who worship for a God that Wafer which is to all appearance as void of Life, Sense, Motion, as any of our Statues are? Do you cry out, O your blindness! Because you once did pray to an Insensate Stone, supposing some Divine Virtue had resided in it; and is it lesser blindness to worship a thin Wafer upon the supposition of a Divinity united to it? Doth your ^r *Lactantius* ask concerning our God *Muta*, what kindness can the dumb God do unto her Votaries; and may not we with reason, say of your consecrated Wafer, *Quid præstare colenti potest, qui loqui non potest?* What can that give to its worshippers, which cannot speak? Is not our ^r *Jupiter* *dompni* (i. e.) our Scare-fly *Jupiter* more worthy of our adoration than is your Sacramental *Jesus*, who is not able to scare away, or to remove the Fly that falls into, or drinks him up? Cease then to pity us, or to pronounce us blind, as doth your ^r *Athanasius*, because we bear a Reverence to what is void of Life, when

^q Venerabar. O cæcitas! lubricatum lapidem, tanquam inesset vis presens adulabar, affabar, & beneficia poscebam nihil sentiente de trunco. Arnob. l. i. p. 22.

^r Quid præstare colenti potest, quæ loqui non potest. l. i. c. 20. p. 110.

^f Jovi *ἀρουῆς* sacrificant. Clem. Al. *πρωτόκτ.* p. 24.

^g Contra Gentes. p. 37.

your own blindness doth more rationally deserve our pity. For do you judge it so absurd that we should venerate a ^v Stone like unto those we tread upon, and is it not absurd in you to worship what is like unto that Bread and Wine which goeth down into the Draught? Doth it spoil the Credit of our Gods, that ^x other Gold and Silver might have been like them, had the Artificer so pleased, and must it not then crack the Credit of your Sacramental God, that other Bread, and Wine, and other Wafers might, if your Priests had pleased to think upon them, been as good Gods as he? Do you laugh at us because when we do Consecrate our Wine unto the Gods, we say, *Maectus hoc vino inferio esto*, adding *inferio* ^y lest we should Consecrate that Wine which is contained in the *Vintners* Cellars. When any *Roman Priest* can, with four Words, and an Intention so to do, turn all the Wine in any *Merchant's* Cellar into a *Christian God*? Do you think it so absurd that what Wine shall be sacred to the Gods

^v Ὁμοίον τῷ πατωμένῳ. Just. Epist. ad Diognet. p. 492.

^x Ibid. p. 493.

^y Ne vinum omne omnino, quod in cellis atq; Apothecis est conditum—esse sacrum incipiat. Arnob. l. 7. p. 236.

Maectus hoc vino inferio esto, quid est aliud dicere, quam tantum esto maectus, quantum volo. p. 237.

should

should thus depend upon the Will, and Words of *Heathen Priests*, when it depends upon the Words and the Intention of a *Roman Priest* what Wafer, and what Wine shall be Transubstantiated into the *Christian* God? Do you ask² why we perceive not with the Eyes both of our Senses and our Minds, that what is partly burnt cannot be God; when you your selves do not perceive that what is partly baked, and partly drunk in Taverns, is no God? Do you admire at their blindness, who, being *Heathens*,^a thought their Gods might dwell in Wood or Stone, or such like matter, when, being *Christians*, you are obliged to believe your God doth dwell in *Pyxes*, *Chalices*, and Bottles, and in the Belly of a Beast? Do you affirm that^b we are contumelious to our Gods by shutting of them up in little Houses, and making for them little Cottages, and Cells, and Conclaves; and are not you more contumelious to your *Jesus* by making for, and cooping

² Hieronymus ubi supra.

^a *Divos afficiebam contumeliis gravibus, cum eos esse credebam ligna, lapides, atq; ossa, aut in hujusmodi rerum habitare materia.* Arnob. l. i. p. 23.

^b Non prima, & maxima contumelia est habitationibus Deos habere districtos, tuguriola his dare. Arnob. l. 6. p. 191.

of him up in a small *Pix*, and Tabernacle? Is it ridiculous in us to light up Candles in the Day-time to our Gods; and must it not be so in *Christians* to do the like to their supposed God? Do you deride our *Jove* because he hath a Golden Cloth upon him, or is adorned with precious Garments, and shall not we esteem your God more worthy of our Laughter who hath more Cloths and Trappings than a *Lord Mayor's Horse*? Do you ask the *Heathen*, whether by cloathing of his Gods, he seeketh to defend them from the Wind and Cold, and Heat, and other Injuries of the Weather, when 'tis so easie to retort on you the same enquiry? Is it so prodigious that our *Jupiter* should turn himself into a Bird, a Bull, a little Ant; that *Saturn* should be turned into a Beast, and *Æsculapius* appear in the most Ghastly Visage of a Serpent? And is it not as great a Prodigy that your own *Jesus* should be converted into the Shape of a thin Wafer, or a drop of Wine? Is it so ridiculous to conceive our *Jupiter* should be contracted into the Lineaments of an

^c In alitem, taurum, & quod omnis generis contumeliarum transfiliat, in formiculam parvulam. Arnob. l. 4. p. 145. l. 7. p. 149, 150.

Ant ? And is it less ridiculous to see your *Jesus* shrink his whole great self into the smallest crumb of Bread, or drop of Wine ? If such things gave Men reason to suspect that they whom we adored as Gods were at the greatest distance from that sublimity, as your *Arnobius* saith, permit us to suspect the same of your own *Jesus*. In fine, is it so great an Infamy to our God ^a *Fortune*, that the *Romans* brought her to a Dunghil to be Dedicated, thinking a Draught a proper *Temple* for that God ? And is it not a greater Infamy to your own Sacramental *Jesus*, that, as your *Origen* declares from his own Words, *He goeth down into the Draught* ? Is it so horrid to conceive our *Saturn* should be turned into a *Cacabulum* ? And is it not exceedingly more horrid to conceive your God should be converted in *illud, quod dicere nolo* ? Let me then speak unto your *Fathers*, and *Apologists*, in their own Language. I mean the Words of your ^c *Arnobius*, *How impudent and*

^d Φέροντες εἰς τὸ κοπρῶνα ἀνέθηκαν αὐτὴν, ἄξιον ἵεναι τὸ ἀποδρῶνα νεύματα αὐτῇ. Clem. protrept. p. 33.

^e Cujus pudoris est & verécundiæ, quod agere te videas, in eo alterum reprehendere, maledicti & criminis loco ea dare, quæ in te possunt reciproca vicissitudine retorqueri. Arnob. l. 2. p. 93. Erroris alios & stultitiæ condemnare, & in erroris ejusdem similitudine, ac vitio deprehendi. l. 3. p. 109.

shameless is it to reprehend that in another which you do your selves? To condemn others of Stupidity and Error, when you your selves are guilty of like Crimes; and object that to the reproach of others, which may be presently retorted, and will reflect on you with greater Infamy?

Hence we may be assur'd that the portentous Doctrine of *Transubstantiation*, and of the *Adoration of the Host* as God, was not acknowledged, or received by these *antient Fathers* who spake so many things which are most plainly inconsistent with, and perfectly destructive both to that Doctrine, and that Worship. For, 1. Let any Man of Reason judge from what hath been discoursed, whether all these Considerations which have been offered from *Scripture*, and from the *Fathers* to expose *Heathen Gods* to the Derision, and Reproach of all Men, and to reclaim the *Heathen* from his superstitious Follies, do not equally concern the *Roman Host*! For that this *Host* is sacrificed, and eaten, that it is carried on Mens Shoulders, or in their Arms, and Hands, and standeth in the Place where it is set; that care is taken by them that he may not fall; that he already hath been stoln out of *St. Sulpitius's Church at Paris*.

out

out of the Church at *Bologn*, and out of other Churches; that this God hath been carried Captive, hath been purloyned by Thieves, *Magicians*, and *Wizards*; that he is under Lock and Key, under the Custody of Men, and is defended by Human Laws, and vindicated by Human Power; that he is often hid, and hath been often buried in the Earth; that he hath been exposed to the Flames, and to the Injuries of the Wind and Weather; that he is sometimes gnawed upon by things creeping out of the Earth; that he hath not the use of Eyes to see, or Ears to hear, or Hands to handle, or Feet to go; that he doth dwell, and hath often been inclosed in Pixes, Tabernacles, in Chalice, and Bottles; that he hath Candles lighted to him, of which he sees not one; that he is Cloathed with costly Raiment, is strangely *Metamorphosed*; and lastly, by Confession of some *Roman Doctors*, he goes down into the Draught: All this hath been already shewn, and cannot rationally be denied, and yet all these are things objected by the *Fathers* to the Reproach of *Heathen Deities*; these were the chief Considerations which they offered to prove that *Heathen Gods* were but dumb Idols, or inferior Creatures: On these Accounts they did con-

tinually charge the *Heathens* with Superstition and Idolatry, and did endeavour to dissuade them from the owning of these Gods, the practising that Worship which they received from the Tradition of their Fathers, and can it reasonably be imagined that they, who thus condemned others, did the same things themselves, and only did invite them to exchange their *Heathen*, for a *Christian* Deity, subject to all that Infamy, Contempt, and Drollery which they cast upon the *Heathen* Gods, and way of Worship? Can it be reasonably thought that all those *Fathers*, if they had practised and believed, as now the *Papists* do, would speak such plain and frequent Contradictions, both to their Practice, and their Doctrine, and talk as if they equally intended to confute, and render infamous the Worship of the *Christian*, and the *Heathen* Deities? Let any reasonable Person judge whether these Apprehensions, and Assertions, (that to worship as a God what we do eat, is an abominable and repugnant Worship, a certain Indication of the highest Folly, Stupidity, and the extremity of Madness) could proceed from Men who daily worshipped as the *Highest God*, what they themselves did eat? Or whether they who worshipped as God that very *Host*
which

which they did sacrifice unto God, could solemnly declare, as the forementioned *Fathers* often do, that *to adore a God what we, or others sacrifice, is to be sacrilegious against God*, and ignorant of the true Knowledge of God, to be guilty of Folly and Atheism, and to do that Action which will justly render us a laughing-stock to all our Neighbours. If this was the Deportment of all those Holy *Fathers*, we have just reason to cry out *Ubi Fides! Ubi Pudor!* And to conclude that they had not one Grain of Honesty, or Shame, or Prudence in them.

Since that this *Waser worship* hath obtained amongst the *Latins*, what *Romanist* will say with *Origen*, *The Sacrament*, that is, the God he Worships, according to our Saviour's Words, *is voided at the Draught*; with *Pseudo Justin*, *That what we eat or sacrifice cannot be worthy of the Name, or Honour of a God*; With *Cyril*, *That they are rude and stupid who carry up and down their God upon their Shoulders*; or with *St. Chrysostom*, *That it is an Hyperbole of Madness, to own that for a God which may be stoln*. Since then the *Fathers*, without distinction, or exception, do frequently assert these things, and many more of the like nature, it is extremely

ly

ly evident that they were not worshippers of the *Host*, as is the present *Church of Rome*; for if no Man would thus speak who do as the *Papists* do, surely these *Fathers* were far enough from *Romish* Practices in this particular. Moreover let it be considered, 1. Whether the *Fathers* would afford the *Heathens* this great Advantage, to retort all that they argued against the Worship of their Gods, and to assert that that which they condemned in them, was only what they practiced themselves, and taught all *Christians* to observe; which certainly they did, if they believed and practiced as doth the present Church of *Rome*.

Consider, 3^{dly}, Whether the *Heathens*, if this occasion had been offered, would have been wholly silent, and negligent of this Advantage? Put Case I say, these *Pagans* knew that all which by the *Christians* was objected against their Worship, and their Gods, was of an equal force against the Worship of the *Christian Host*; that this *Host* was owned by them as the *Highest God*, and yet was carried in their Hands, because it could not go, was kept by Sextons, and under Lock and Key, was sometimes buried in the Earth, that it was cloathed with costly Raiment, shut up in Pyxes, and in
Bottles,

Bottles, and was as void of all apparent Sense and Life, as any of the *Heathen* Idols; how could the *Heathens*, being acquainted with these things, and many others of the like nature, abstain from saying, *Thou art inexcusable, O Christian, whosoever thou art, that judgest us on these Accounts, for thou, that judgest, doest the same things.* For further confirmation of this Argument consider,

§. 24. That the *Heathens* could not be ignorant of this supposed Article of *Christian* Faith, and this supposed Practice of the Church of *Christ*, provided that the *Christians* really believed, and practiced always as doth the present Church of *Rome*. For,

I. The *Fathers* do themselves declare that 'twas impossible they should conceal from the *Pagans* what was done in their Assemblies; thus, to that false Suggestion that *Christians* did eat the *Blood of Infants*, that they were guilty of eating *Human Flesh*, it is replied by *Athenagoras*, " That if the *Christians* did so, " it was impossible, having Servants more " or less, they could conceal this from

† Καίτοι καὶ ὅμοιοι εἰσιν ἡμῖν, τοῖς μὲν καὶ πλείους, τοῖς δὲ καὶ ἐλάττους· ὅς ὅσα ἔστι λαθεῖν ἀλλὰ καὶ τούτων ἕδαις κατ' ἡμῶν τὰ τηλικαῦτα εὐδὲ κατεψύσασθαι. Legat. p. 38.

them.

them. “ *We increase daily*, saith *Ter-*
 “ *tullian*, and the more we do so, the
 “ more we must be hated; now the
 “ number of the guilty thus increasing,
 “ how is it that the number of Informers
 “ is not greater? Our Conversation is
 “ more known, you know the Days on
 “ which the *Christians* meet, you oft
 “ beset, detain, oppress us in our pri-
 “ vate Meetings, but yet who ever came
 “ upon us whilst we were eating of an
 “ Infant; were we guilty of these things,
 “ when any Person came to profess the
 “ *Christian* Faith, the *Priest* must first
 “ inform him that such things were to
 “ be done, or, being once admitted in-
 “ to their Communion, he must behold
 “ them done, and how can such a one,
 “ saith he, abstain from the divulging
 “ of them? And if the *Priest* did first
 “ inform him that if he would become
 “ a *Christian* he must worship that which
 “ to all his Senses, would seem Bread
 “ and Wine, as the *Great God of Hea-*
 “ *ven*, or if, being once admitted to the

§ Apol. c. 7. ad nationes. cap. 7. ubi Gothofridus, no-
 vum hoc Argumentum est, à conditione, & more my-
 steriorum, si crimina quæ nobis intenduntur mysteria
 nostra sunt, utiq; latere etiam per nos ea non possunt,
 è duobus enim alterum necesse est, vel ut ab initio ea
 demonstremus accedentibus ad mysteria nostra, vel sanè
 ex post facto ab his ipsis ea deprehendantur. p. 89.

“ Holy

“ Holy Sacrament, he must be instruct-
 “ ed so to do, and beheld all other *Chri-*
 “ *stians* doing so, how could this *Pro-*
 “ *selyte* abstain from the divulging of
 “ this Worship? For this by *Infidels*
 “ and *Heathens* was always judged, faith
 “ *Bellarmino*, a very foolish Paradox;
 “ this was to worship a new God ob-
 “ noxious to almost all those Follies and
 “ and Infirmities, which had engaged them
 “ to renounce their *Heathen* Gods.

2. That *Christians* could not conceal this Practice from the *Jews* and *Gentiles*, will be extremely evident from this consideration, That many Myriads, who embraced the *Christian* Faith, were by the heat of Persecution driven back to *Paganism*, and therefore were concerned to save their Credit by divulging what they esteemed most liable to exception in the *Christian* Faith or Practice, and therefore to divulge this foolish Paradox, as by the *Gentiles*, this plain impossibility, as by the *Jews* it was esteemed. For not to mention the Apostasy of all the *Asiatics*, and of *Phygellus* and *Hermogenes*, when *Domitian* persecuted the *Christians*; the Apostasy of ^h *Quintus* the

^h Sub persecutione Domitiani, Eusebius. Eccl. Hist. l. 4. c. 15. p. 129. Ubi [pionii] τὰς πρὸς τὰς ὑποπεπτακότας τῷ κατὰ τὸ διωγμὸν πηροσμῷ δεξιῶται, refert. Ibid. p. 135.

Phrygian, with many others, which is related by *Eusebius*, under the Persecution of *Trajanus*; and that many, who had formerly been *Christians*, declared to ⁱ*Pliny* they had ceased to be so, some three, some more, some twenty Years ago; nor the revolt of those ^kten *Gauls* under the Persecution of *Aurelius Verus*, who fell, with many others, from the *Christian* Faith; nor those who under the sixth Persecution were forced by the Severity of Torments, which *Scapula* inflicted on them, to desert that Faith: I say, not to insist on these less notable Defections, ^l*St. Cyprian* complains, *That by the Fury of the eighth Persecution Christianity did suffer much; that they were very few who then stood firm, but they who languished were very numerous; ^mthat the Church then*

ⁱ Alii Christianos se fuisse dixerunt, sed defuisse, quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti quoq;: omnes & imaginem tuam, Deorumq; simulachra venerati sunt, ii & Christo maledixerunt. Ep. 97. ad Trajanum.

^k Euseb. Eccl. Hist. l. 5. c. 1. p. 156. Vide de Lapsis. Ibid p. 162. & c. 2.

^l Ecclesia plangit ruinas & funera plurimorum. Ed. Ox. Epist. 10. Confitendum est pressuræ istius tam turbidam vastitatem, quæ gregem nostrum maximâ ex parte populata est.—Positi sumus inter numerosam languentium stragem, & exiguam stantium firmitatem. Ep. xi.

^m Lachrymis magis quam verbis opus est ad exprimendum dolorem, quo corporis nostri plaga descendit, est,

then with Tears lamented the Fall and Funerals of very many; that there was then a manifold decay of that once numerous People, which professed the Christian Faith; that even at the first onset of the threatening Enemy the greatest number of the Brethren betray'd their Faith. The like we find recorded by ⁿ Dionysius of Alexandria, even of the chiefest of the Christians. At the first Conflict in the tenth Persecution many thousands even of the Rulers of the Church apostatized, saith ° Eusebius.

Lastly, who knows not that the Apostate Julian was once a Reader in the Church; and also that he received Christian Baptism, and as a consequent of that the Blessed Sacrament: That in the time of his *Apostasy* he prevailed on very many, partly by Flatteries, partly by Bribes, partly by Torments to fly back to *Heathenism*, and to renounce the *Christian*

est, quo populi aliquando numerosi multiplex lamentanda jactura est. De Lapsis. p. 123. Ad prima statim verba minantis inimici, maximus fratrum numerus fidem suam perdidit. p. 124.

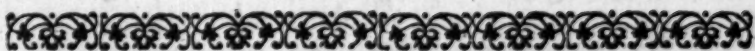
ⁿ Καὶ πολλοὶ μὲν εὐθὺς τὴν περιφανείαν, οἱ μὲν ἀπὸ τῶν διδόντων, οἱ δὲ ὑπὸ τῶν ἀμφοτέρων αὐτῆς ἐφίλκοντο, ὀνομασί τε καὶ ἀντιθέσει, ταῖς ἀνάγκαις, καὶ ἀνέμοις θυσιῶν προσηύσαν. Euseb. Hist. Eccl. l. 6. c. 41. p. 238.

οὐ μὲν οὖν οἱ ἄλλοι τὴν ψυχὴν ὑπὸ δειλίας παραρρήσαντο, ἀλλὰ ὡς ἀπὸ τῆς πρώτης ἐξηθέλησαν προσηύσαν. Eccl. Hist. l. 8. c. 3. p. 294.

Faith, as *P Socrates* relates? Now it is absolutely impossible that these *Apostates* should be ignorant of such a constant and notorious Practice of the *Christians*, as the Adoration of the *Host* must be, provided that it was then worshipped by them as their God and Saviour.

Р Πολλοὶ δὲ κολλακείαις καὶ δωρεαῖς ἐπὶ τὸ θύειν παρατρέ-
 πτε. Hist. Eccl. l. 3. c. 13.





A
SERMON

Preach'd at the

CATHEDRAL CHURCH

O F

SARUM,

The First *Sunday* in ADVENT, 1715.



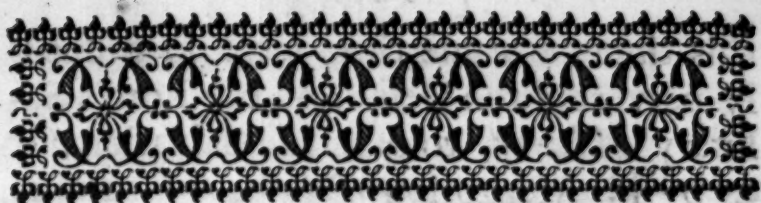
SERMON

CATHEDRAL CHURCH

2 A R U M

The First Sunday in Advent 1713.

By the Rev. Mr. John Tillotson



LUKE 22. 19, 20.

*And taking Bread, giving Thanks,
he brake it, and gave it to them,
saying, this is my Body given for
you, this do in Remembrance of
me.*

*Likewise also, after Supper, he
took the Cup, saying, this Cup is
the New Testament in my Blood,
which is shed for you.*

*St. Paul delivers the Words, he had
receiv'd from the Lord, thus:
This is my Body which is broken
for you. 1 Cor. 11. 23, 24.*



IT being very rare to hear a Ser-
mon against *Popery*, and the
prodigious Corruptions of the
Christian Faith established by
the *Church of Rome*, I shall endeavour to
revive this too much forgotten Practice at
this

this time ; because they have so wickedly perverted the Design of our Lord's Salutary *Advent*, to purchase Salvation for us by his Meritorious Death, by turning the Commemoration of it into the Practice of most gross *Idolatry*, and have made the blessed *Mother*, who brought him into the World, a flagrant object of the most vile *Idolatry*, and an Usurper of the Offices which properly belong unto our Lord, declaring in the *Trent Catechism*, That they do piously fly unto her, *Ut nobis peccatoribus, suâ intercessione, conciliaret Deum, bonaq; tam ad hanc, quam ad æternam vitam necessaria impetraret* : That is, in effect, that she should do for us all that our *Blessed Saviour* was sent into the World to do, viz. to procure the Reconciliation of Sinners to God by making a Propitiation for their Sins, and everlasting Life hereafter, according to these plain Words of St. John, *In this was manifested the Love of God towards us, that he sent his Son into the World, that we might live thro' him. v. 10. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins. 1 John 4. 9, 10.*

* P. 584, 585. Edit. Paris. 1635.

In Prosecution of these Words I shall endeavour,

1st, To represent unto you, in the Doctrine of *Transubstantiation*, the gross *Idolatry*, and *Sacrilege* of the *Church of Rome*, and the great Scandal it reflects upon our common *Christianity*.

2^{dly}, To lay down from the *H. Scripture* the true Ends for which this Sacrament was Instituted, the Preparations requisite for the due reception of it, and to correct some great, and almost general Mistakes about it.

In pursuance of the first particular, I shall begin with that very Text, which is by them esteemed the sure Foundation of that portentous Doctrine of *Transubstantiation*, but is indeed a most convincing Argument against it.

Christ, say they, hath expressly said, *This is my Body*, and so the Bread must be converted into his natural Body. Now to this I answer by these Two Observations.

1st, That these Words, *This is my Body*, contain not all that our Lord then said; for our Lord said these Words but once, to wit, at his last Supper the Night before he suffer'd; and therefore they who say, as do ^b St. *Luke* and the *Apo-*

^b Luke 22. 19. 1 Cor. 11. 24.

file Paul, that his entire Words were these, *This is my Body given, or my Body broken for you*, did say no more than our Lord said at the first Institution of this Sacrament, since otherwise they must aver that our Lord said what really he never said; when then St. Matthew and St. Mark inform us, that our Lord said, *'This is my Body*, they must say the truth, but not the whole truth, that being, as St. Luke and St. Paul informs us, *This is my Body given, or broken for you*.

2dly, Observe, that in reciting of these Words the Apostles do never use the Future, but constantly the Present Tense, saying expressly, *'This is my Body*, τὸ διδόμενον *given*, not δωσόμενον, which shall be given for you; this is my Body, κλάμενον *broken*, not κλασάμενον, which shall be broken for you; this is my Blood, ἐκχύμενον, *shed*; not ἐκχυθησόμενον, which shall be shed. Now from these Two Observations it is evident,

That these Words cannot signify this is *substantially* my natural Body broken, and my Blood shed for you, because his natural Body was not then broken, nor

ε Matth. 26. 26. Mark 14. 22.

δ Luke 22. 19.

ε 1 Cor. 11. 24.

ζ Mark 14. 24. Luke 22. 20.

his Blood shed; but he might truly say, *This Bread is broken to represent to you, or to be the Memorial of my Body which is to be broken, and of my Blood which is to be shed for you, and to this end I do Institute this Sacrament.* To strengthen this Interpretation, it is observable that in all the other *Sacraments* this form of Speech is used at the Institution of them, before the thing was done; for thus God speaks to *Abraham*, *This is my Covenant betwixt me and thee, and thy Seed after thee*, before *Abraham* or any of his Family were Circumcised, *Gen. 17. 10, 23, 26.* And again, in the Institution of the *Passover*, it is said, *This is the Lords Passover, who passed over the Houses of the Children of Israel, when he smote the Egyptians*, and yet this Feast was Celebrated before the Lord had passed over them. *Exod. 12. 28, 29.* And this was thus affirm'd of these Two Sacraments before either of them was Celebrated, because they were then Instituted as Rites to be observ'd by his People, when they did Celebrate these Sacraments; and in like manner the Bread in the first Institution of this Sacrament is called, *Christ's broken Body*; as being then Instituted to represent, to all future Ages, the Body that was to be

broken for them ; and the Wine is styled *his Blood shed*, as being Instituted then as a perpetual Representation and Memorial of the Blood which was to be shed, and separated from his Body on the Cross. In a Word, if the Sacrament then Celebrated by our *Lord* then living, contained literally, and *properly* his Body given to the Death, and his Blood shed for the Remission of Sins, he must be dead whilst he was living, his Body must be broken, and his Blood shed before the one was broken, and the other shed, and the *Apostles* must be redeem'd before his Sufferings, they being redeemed by his Blood, shed for the Remission of their Sins.

2dly, I take it for granted that St. *Paul*, assisted by the *Holy Spirit*, understood the meaning of our *Saviour's* Words as well as any *Roman Catholick* or *Council*, and yet he five times calls the Sacrament, even after Consecration, Bread, saying, 1 Cor. 10. 16, 17. *The Bread which we break, is it not the Communion of the Body of Christ ; for the Bread being one, we that eat of it are one Body, for we are all partakers of one Bread.* And Chap. 11. 26, 27, 28. *As often as you do eat this Bread, or drink this Cup, ye do shew the Lord's death till he come ; wherefore whosoever*

ver shall eat this Bread, and drink this Cup unworthily, shall be guilty of the Body, and the Blood of Christ; but let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. Now certain it is that the Bread we eat, and do partake of, and which is to us the Communion of the Body of Christ, must be the Consecrated Bread; He therefore, five times, calls that Bread, which our *Saviour* called his Body. Now is it not a wonder that one single Passage mention'd by our *Saviour*, whilst he was alive, should be deemed sufficient to make us all believe that his whole Body, and so his Hand was in his Hand, and that this living Christ was, at the same time Dead, and Sacrificed, and that the same Body which was whole before the Eyes of his Disciples, was also broken for them at the same time, with many thousand Contradictions more: And yet that what the *Holy Ghost*, who knew the import of our Lord's Words better than any *Romanist*, hath said so often to confirm us that this Element is, after Consecration, Bread, should not be thought sufficient to make us think it Bread, tho' it appears to all our Senses so to be. If Christ had said, *This is my Body*, and the *Holy Spirit* had never said that it was *Bread*, we might

might have had some reason to suspect our Senses in this Matter ; but when it is oft in *Scripture* styled Bread, and is but once affirmed to be the Body of our Lord, and it is absolutely necessary that one of these two Affirmations should be acknowledged to be *Figurative* : that as great evidence as Sense and Reason can afford in any case whatsoever, should be of no effect at all to influence or inform our Judgments how to pass Sentence in this Case ; but that it should be thought as rational, all other Circumstances being equal, to determine against the fullest evidence of Sense, and Reason, as to pass Judgment according to the Verdict of them both, is most apparently absurd. And this will be farther evident from this Consideration, that when our Lord said, *This is my Body*, he in effect said, *This Bread is my Body* ; for the proper and natural use of the Word *this*, is to direct, as with a Finger, to the thing spoken of : hence it is called *prouomen demonstrativum*, and who knows not that a thing ought to be present when it is offered to our views, and to our Senses ? To know then truly what our Lord intended by the Word *this*, we need only know what it was at that time, he could shew his *Disciples*, as a thing present, for that must be the thing which the Demonstrative Pro-

Pronoun *this* relates to ; now the Lord, say all the *Evangelists*, and St. *Paul*, took *Bread*, he brake it, after he had given Thanks for it, he gave this broken Bread to his *Disciples*, commanding them to take, and eat it ; and to oblige them so to do, he adds, *This is my Body given, or broken for you* ; who sees not then that what *Christ* shew'd them as a thing present by the Word *this*, was that which he had offered to them with a command to take and eat it ; it being therefore manifest that what he thus offered to them was that very ~~Blood~~ ^{Bread}, which he had taken, blessed, and broken, it must be evident that it was the Bread which he shew'd them by the Word *this*, and which he commanded them to eat ; this being therefore certain that *Christ* by saying, *This is my Body*, said in effect, this Bread is my Body, it is as certain that his Words must be taken *figuratively*, and cannot *properly* be true. For that Bread should be, without a Figure, the Body of our *Lord*, it must be necessary that Bread, and the Body of our *Lord* should be one and the same thing ; for if they be two different things, it implies a Contradiction that one should be the other *properly* ; for this were to say they were, and they were not, two different things at the same time. Now there be-

1

ing

ing the greatest difference betwixt Bread, and the Body of a Man, it is impossible they should be one and the same thing, it therefore is impossible that Bread should be the Body of our *Lord* without a Figure.

3dly. This Conversion of the Bread and Wine into Christ's Body and his Blood, and this appearance of the accidents of Bread and Wine without a subject, by the confession of the *Reverend Doctors*, cannot be effected without a confluence of Miracles: Now since no evidence of the least Miracle appears to any of our Senses in this case, we are assured there is no such miraculous Conversion wrought after the Consecration of the Elements of Bread and Wine; for God did never, that we know of, work a Miracle, but he still represented it unto the Senses of those Persons for whose sake he wrought it, and made it apparent to the Eyes, Ears, or the Experience of those Men for whose sake he wrought it, there is not one Instance to be produced to the contrary from *Scripture*, or any Human Writer. Yea, 2dly, It is repugnant to the Nature of a Miracle, not to be made the object of our Senses; for a Miracle is in *Scripture* called σημεῖον, a Sign, and that is by *St. Austin*, and the Schools, decla-

8 Signum est res præter speciem, quam ingerit sensibus, aliud aliquid ex se faciens in cogitationem venire. August. de doctrinâ Christianâ. l. 2. cap. 1.

red to be something sensible, by which we do perceive what is not sensible; what therefore is not the object of some of our Senses can be no Sign or Miracle. To this they answer, that such Miracles as are designed for the Conversion of Unbelievers, must be the objects of their Senses; but it may be otherwise in those Miracles which only are perform'd, as these are, for the benefit of Believers.

But to this I answer, That all the Instances which *Scripture* mentions of Miracles, perform'd for the benefit of Believers, were still the objects of their Senses; such in the Old Testament, were the Cloud that conducted them thro' the Wilderness, the *Manna* upon which they fed, the Water of Jealousy, and the like. Such also were the Miracles which the *Apostles* wrought upon diseased *Christians*, and the constant Miracles of *Prophecy*, of *Revelation*, of *speaking in unknown Tongues*, and the *Interpretation* of them. If then in all these Instances we cannot find one Miracle which was not made apparent to the Senses of Mankind to be Miraculous, we may hence strongly argue, That where there is not the least appearance of a Miracle to any of our Senses, there is no Miracle produced.

4thly, The ^h Trent Council hath determined, *That it is beyond all doubt that all Christians ought to give to this most Holy Sacrament, Latriæ cultum, qui vero debetur Deo, That very Worship of Latria, which is due to the true God; because, according to their Doctrine, it is the Body of our Lord inseparably united to his Divinity; and then they add these Words, ⁱ Neq; enim ideo minùs adorandum est, quod fuerit à Christo, ut sumatur, institutum, For it is not less to be adored, because, by Christ's Institution, it is to be eaten. Now this Θεοφαγία, or eating of that God we Worship, is that which by the Heathens was reputed Madness, and by the Christians of old, the extremity of Madness; and that which hath induced the Heathens to condemn CHRISTIANITY, as the most foolish of all Sects. We call Wine Bacchus, and Corn Ceres, saith Cicero, ^k Ecquem verò tam amentem esse putas, qui illud, quo vescatur, credat Deum esse? But can any Man be so mad as to think that a God, which he eats? The ^l Egyptians, saith Origen, think a Brute Crea-*

^h Sess. 13. cap. 5.

ⁱ Ibid.

^k De naturâ Deorum. l. 3. n. 28.

^l Orig. contr. Celsum. l. 1. p. 40.

ture God, and therefore they will rather die than eat of it. We read, Gen. 43. 32. *That it was an abomination to the Egyptians to eat Bread with the Hebrews; because, saith the Chaldee Paraphrast, the Hebrews did eat what the Egyptians worshipped; and Moses would depart from Egypt before he sacrificed to the God of Israel, lest he should sacrifice to him the abominations of the Egyptians before their Eyes.* Exod. 8. 26. That is, the Beasts which the Egyptians worshipped, and therefore abhorred to see kill'd. *Averroes* was a learned Heathen, who flourished in the 11th Century, when this scandalous Doctrine first obtain'd; and it induc'd him thus to Blaspheme the Christian Faith, *I have enquired into all Religions, and have found none more foolish than the Christians,* ^m *Quoniam id comedunt, quod adorant, because they eat that very God they worship.* And *Bellarmin* himself confesseth, that this was always judged by the Heathens ⁿ *stultissimum paradoxum.* Hence, as the highest Infamy which the *Mahometans* can cast upon us, we are by them reproached as the *Devour-*

^m In 12. Metaphysic.

ⁿ L. 2. de Euchar. c. 12. §. 2.

ers of our God, as ° *M. Le Boulay* informs us; and they affirm that by thus eating of Christ's Flesh, ^p we treat him worse then the *Jews* did; because, say they, *it is more savage to eat his Flesh and drink his Blood, than to procure his death.*

That the Sentiments of the *Jews* were the same we learn from the ^q *Epistle of the Prophet Jeremy* sent to the Captive *Jews* in *Babylon*, where he saith, *The Gods the Babylonians worship shall be eaten, whereby ye may know they are no Gods*: Nor can we doubt of this, if we consider what is so oft declared by the *Antient Fathers*, that this was God's design in putting a distinction betwixt clean and unclean Beasts, to secure his People from *Idolatry*, ^r it being evident, *that could not reasonably be deemed a God which they rejected as unclean, or which they themselves did* θύεσθαι καὶ ἐσθίεσθαι, *sacrifice, and eat,*

° Voyage. Part. 1. c. 10. p. 21.

^p Hollinger. Eccl. Hist. §. 16. Part. 2. p. 160.

^q Baruc. 6. 72.

^r Τα μὲν καθαρά ἐπέτρεψεν αὐτοῖς θύειν, τὰ δὲ μὴ ἐσθίειν, αἷς ἀκάθαρτα, δι' ἡκατέρου δεικνύων αὐτὰ ἀνάξια ὄντα τῷ θεῷ προσηγορίας τὴ καὶ τιμῆς, καὶ ἅλα τῷ θύεσθαι καὶ ἐσθίεσθαι, καὶ πάλιν ἅλα τῷ δὲ καλεῖσθαι αὐτὰ ἀκάθαρτα. Pseudo-Justin. Resp. ad quæst. 35. p. 412, 413. Ἀγέλτης γὰρ ἐχάτης τὸ ἐσθιόμενον προσκυνεῖν. Theodoret. in Genes. quæst. 55. Tom. 1. p. 44. in Levit. quæst. xi. p. 124.

being,

being, saith *Theodore*, the extremity of *Madness*, τὸ ἐδίομενον προσκυνεῖν, to worship what is eaten. *St. Jerom* also doth inform us, That *Moses* did beat the golden Calf to Powder, and made the Jews drink of it, †ut discant contemnere quod in secessum projici viderant, that they might learn to condemn that which they saw went down into the Draught. Now could the same God, who had taken such care, under the old Testament, to teach his People that could not be a God which they did eat, or sacrifice, appoint, under the New Testament, that the *Christian's* God should be continually sacrificed and eaten by them? The *Primitive Fathers* *Justin Martyr*, *Irenæus*, *Athenagoras*, *Theophilus*, *Minutius Felix*, *Tertullian*, *Origen*, and *Athanasius*, exposed the Folly of the *Heathen Deities* upon these accounts, that what some of them worshipped was by other Nations eaten, and that no Man of Sense could think that a God which was παρ' ἑαυτῶ ἐδίομενον, eaten by himself. Now can it reasonably be conceiv'd that all these *Fathers* should ridicule, and expose the Religion of the *Heathens* for that very thing which made so great a part of their own Religion?

† Hieronymi ad Fabiolam Epist. Tom. 3. Fol. 20. B.

That they should look upon it as an abominable and repugnant thing in the *Heathens* to worship that which was by others eaten; and yet believe and know that all *Christians* did, in the most solemn act of their Devotion, eat that which they worshipped as their God?

But nothing can create a greater horror of this Doctrine, than that which they themselves say. *Scotus* saith, *It is to be admired that such a Sense should be put upon this Article,* ^r*per quem fides pateat contemptui omnium sequentium rationem,* which renders our Faith contemptible to all that are guided by their Reason. *Petrus Cluniacensis* saith the carnal Man will judge it is against Humanity, against Piety, to break with our Hands, to tear with their Teeth, and to devour as we do common Food, the Flesh, and Blood of Christ, ^v*Imo Deum & hominem ab hominibus, magistrum à Discipulis, Dominum à servis, Christum à Christianis devorari, That God-Man should be devoured by Man, the Master by his Disciples, the Lord by his Servants, and Christ by Christians.* Hence they give these two Reasons why they thus eat the Flesh of Christ, and drink his

^r In 4th sentent. Distinct. xi. qu. 3. lit. B.

^v Edit. Erasmi. p. 215.

Blood, under the covert of the Species of Bread and Wine. (157.) *That Human Piety might not abhor the Sacrament*; for, say they, *did the Faithful see the colour of Human Flesh and Blood, and tast the savour of them,* * *humana Pietas abhorreret*, so Lanfrank, *did our Senses perceive what our Faith doth oblige us to believe*, † *rarus in terris esset, qui hæc non abhorreret*, almost all Persons would abhor the receiving of the Sacrament. 2dly, This, say they, is a just Reason why our Lord's Body and Blood should be thus conceal'd under the Species of Bread and Wine, *least it should be known to the Infidels, and lie open to their Blasphemies, lest the Action should to them be ridiculous, scandalous, inhuman, execrable*; or in the Words of Paschasius, ‡ *Ne per hoc fieret execrabile, quod per fidem debemus credere esse desiderabile*, Lest by this that should be rendered execrable, which by Faith we believe desirable. Now can these Men, who say we must believe this Doctrine taught by Christ, tho' it doth contradict our Senses; deny that it is in effect the same thing to believe, that is, to per-

* Epist. ad Berengarium. Fol. 133. B.

† Hugo Lingonensis. Edit. Erasmi. p. 224.

‡ Algerus. l. 2. c. 3. Paschasius. Cap. 13.

ceive,

ceive, this thing by the Eye of Faith, as by the Eye of Sense; can it be so horrible to perceive that we do this, and yet not be horrible to do the very same thing, and to be as certain as our Faith can make us that we do it?

2dly, The *Sacrilege* of the Church of Rome consists in robbing of the Body of the Laity of what is Sacred, even of that Cup of Blessing; which is, saith the *Apostle*, *the Communion of the Blood of Christ*. And this the ^aCouncil of *Basil* and *Constance* have done with a *non obstante* to the command of *Christ*, *drink ye of all this*; and the Reason annex'd to that Command which equally concerns all Christians, *viz. for this is the Blood of the New Covenant*, made for the Benefit of all *Christians*; *this is the Blood shed for the Remission of the Sins* not only of the *Clergy*, but the *Laity*. Now since these Reasons do equally concern all *Christians*, the drinking of the Cup, by which they hold Communion with *Christ's* Blood, must equally concern them; for sure the Means which *Christ* himself appointed to be used for this end, ought to be used by all, who are obliged to pursue that end.

^a Concil. Basil. Sess. 30. Constantiense. Sess. c. 3.

In fine, the breaking of the Bread is by *St. Paul*, and all the *Evangelists*, when they speak of this Sacrament, mention'd as the thing appointed by our *Lord*, and therefore as a necessary part of it, according to that Observation of the ^b *Council of Toledo*, *That Christ by breaking of the Bread, and distributing it broken to his Disciples, Id proculdubio fecit, quod nos in posterum facturos edocuit, did doubtless teach us to do hereafter as he did: Christ* therefore saying *This is my Body broken for you*, where the Elements are not broken, as in the Church of *Rome* they are not, but a whole Wafer is receiv'd, it can no more be said, *This is my Body broken for you*, than where the Elements are not given, *This is my Body given for you*.

From what hath been discoursed it clearly follows, that the Members of the *Romish Church* are guilty of *Idolatry*, by worshipping that which is insensate Bread, with that worship which is proper to God; and that our Church hath truly said, ^c *This is Idolatry to be abhorred of all faithful Christians*, it being that Worship of the Creature instead of the

^b Concil. Toletan. 16. cap. 6.

^c Rubrick after the Communion.

Creator which the *Apostle* hath condemn-
ed in the *Heathen* World. 2dly, That
the Doctrine of *Transubstantiation*, the
Sacrifice of the Mass, and the *Half*
Communion, must be false. 3dly, That
our *Church* is justified in her refusal of
Communion with them, because she can-
not do it without the frequent practice
of *Idolatry*. 4thly, That the Church
of *Rome* is guilty of an horrid Schism,
since she that requires unlawful Condi-
tions of Communion is certainly the Au-
thor of that Schism which follows from
the refusal of them; for no Man can be
bound to do what is unlawful to be done.
5thly, That the *Councils* of the Church
of *Rome* are so far from being infallible,
that, in this Case, they have actually
made false Decisions, and that we cannot
therefore be oblig'd to yield assent to any
other Doctrines, defined by those *Coun-
cils*, which they are pleased to call *Ge-
neral*.

Lastly, Hence have we too much Rea-
son to deplore the Folly, and Stupidity of
those Men who being called *Protestants*,
and *High-Churchmen*; that is, in their
Opinion, the very best of *Protestants*,
have joyn'd in, or been Well-wishers to
the *detestable Rebellion*, promoted chief-
ly by the *Roman Catholics*; which
doubt-

doubtless is designed by them to promote and to establish this *Idolatry*, and all the other numerous, and gross corruptions of the *Church of Rome*. When good *Jehosaphat* joyn'd in Affinity with an *Idolatrous Ahab*, God sends this sharp reproof to him, ^d *Shouldst thou help the ungodly, and love them that hate God, therefore there is wrath upon thee from the Lord?* And *Elihu* speaks thus, ^e *What Man is like to Job, who goeth in Company with the workers of Iniquity, and walketh with wicked Men?* Now to associate with *Idolaters*, is certainly to join with wicked Men; with those, saith the *Apostle*, ^f *who have no Inheritance in the Kingdom of God or of Christ*, and he that wilheth them God speed, is, saith ^g *St. John*, *partaker of their evil Deeds*. We know, saith the same *Apostle*, ^h *that no Murtherer hath eternal Life abiding in him*; what therefore shall we think of them who have Massacred hundreds of thousands at a time, and in whom is found ⁱ *the Blood of all Christ's Saints and Martyrs*, and who are *worshippers of the Beast*, which they only

^d 2 Chron. 19. 2.

^e Job 34. 8.

^f 1 Cor. 6. 9.

^g Epist. 2. v. 10, 11.

^h 1 Joh. 3. 15.

ⁱ Rev. 18. 24.

are said to worship, ^k whose Names are not written in the Book of Life? * Ob, my Soul, come not thou into their Secrets; my Glory, be not thou united to them. May we all hearken to that good Advice of Solomon, ¹ My Son fear thou the Lord, and the King, and meddle not with them that are given to change, for their Destruction shall come suddenly. I conclude with the Prayer of our excellent Litany, *From all Sedition, privy Conspiracy, and Rebellion, good Lord deliver us.*

^k Rev. 13. 8. 17. 8.

* Gen. 49. 6.

¹ Prov. 24. 21.

F I N I S.

